



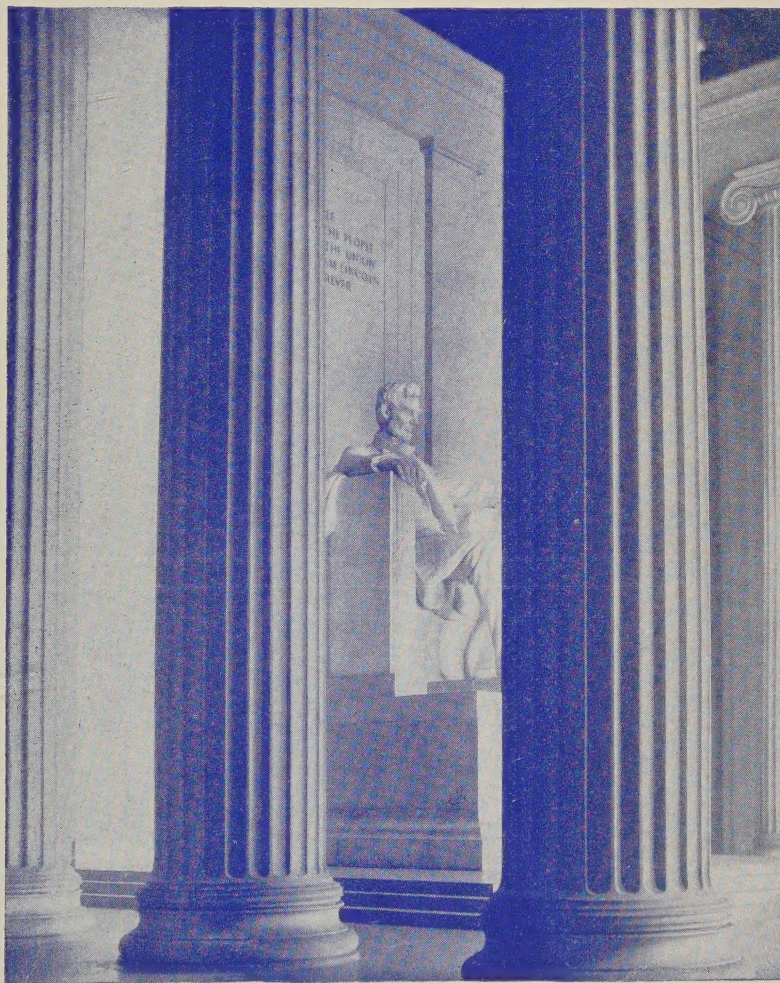
XPOSITOR

and HOMILETIC REVIEW

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.

. . . as God gives us to see the right, let us strive on to finish the work we are in.

—*Abraham Lincoln.*



The Forgotten Man

You'll not remember me, I fear—the name is Lincoln—
A common man from Illinois, uncouth and homely,
The times were not so good, men's minds were all in turmoil,
And so, lacking a greater soul to lead, they made me President.
Myself was of the land and of the common clay,
Ignorant of statecraft, ignorant of those great things which men admire;
The little that I offered was a love of peace; and, sorrow
Having been my daily fare, a sympathy with sorrow.

It was not ill that men should die for high ideals,
But foul that, dying, they should one another hate.

So what I strove to do in simple, fumbling way
Was quench the hatred, man for man and class for class.

I did not say, "This man is friend and that man foe."
I did not seek to punish, but to reconcile.
My thoughts were such as neighbors understood—
Not complex, innocent of sophistries.
I understood that God was God, and Justice just;
That it was better far to pay an honest debt
With honest toil or cash.
To me it seemed the righteous thing that there should be
No North, no South, no Rich, no Poor, but only men and women
All entitled to such benefits as honor, labor, honesty could earn.

Above all things I loved this land where I was born, and wished it well.

Some thought me a buffoon, ineptly telling some crude anecdote
In hour of crisis to ease the strain and bring reluctant smile.
Not apt at epithet was I. I called no shameful names.
I did not stand in any forum to incite to hatred,
Set class to hating class, hoping thereby to win applause
And gain for me the rancorous ballots of such men
As held the world is bettered, not by tolerant love and understanding,
But by hate.

You may recall that once I stood upon a battlefield and spoke.
I fear no fragments of my words have lived to be remembered.

"A nation in liberty conceived and dedicated," so I said,
"To the proposition that all men are equal."
And then, if mem'ry fails me not, with feeble voice
And halting style—words which might not be amiss today:
"It is for the living to be dedicated here to the unfinished work,
To the great task remaining here before us; that from these dead
We take increased devotion to the cause, and so resolve
That they shall not have died in vain. But that this nation, under God,
Shall a new birth of freedom have.
And that shall never vanish from the earth.
Government of and for and by the people of this land."

IT may be you will not remember me. The name is Lincoln—
The Forgotten Man.

—By Clarence Budington Kelland. Reprinted from
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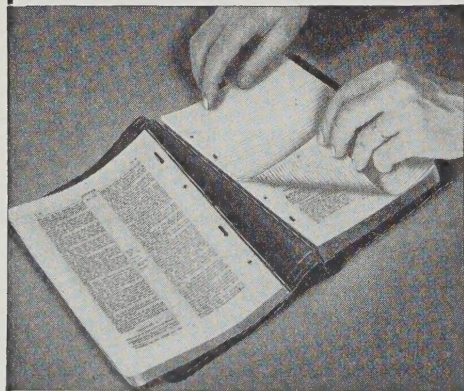
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THE CRISIS OF CHURCH AND STATE

EVERETT W. PALMER

THE achievements of the early Christian fellowship were remarkable, in fact, phenomenal. As an indication of the quality of their courage, they began their work and had their first success in Jerusalem, the stronghold of their opposition, the place in which Jesus had been arrested, tried, and crucified.

Within two months after witnessing the suffering of Jesus they were teaching and preaching with vigor and convincing power in the streets and public places of Jerusalem. The boldness and audacity of their work, as well as its effectiveness, won them a large public esteem and sympathy. But, when the slow wheels of government began turning the leaders were arrested and thrown into prison. The prison, however, did not hold them. They escaped miraculously during the first night. When morning came the authorities ordered them brought up for trial. And, as the messenger returned to report the prison break another messenger came running to tell that these men were standing and preaching from the steps of the temple, of all places. Again they were arrested and this time brought directly to the tribunal. Confronting the men who sent Jesus to His death Peter and the other disciples refused to compromise their purpose and declared, "We ought to obey God rather than men." With those direct and lucid words Peter enunciated a principle which is at the center of what many students of world affairs declare to be the most crucial issue in this generation, "The Crisis of Church and State;" the problem of whether we shall give our highest allegiance to the voice of man as represented by the State or to God.

Today, at this very moment, unless unexpected developments have occurred since these words have been written, in some German prison cell or the torture room of some concentration camp, is Martin Niemoller. He is the one man in Germany most feared by Chancellor Hitler. In the past four years he has been the only prominent man who publicly dared to oppose Hitler and the un-human, un-

Christian policies of the present German government. This he has done consistently and vehemently in Berlin itself. He has been the spear-head of the resistance by Christian ministers and laymen against the policies of the Hitler government. On August 9 the New York Times reported the first public demonstration ever held against the Nazi government. The men and women who launched and carried through this demonstration, risking imprisonment and worse, were members of the Church of which Martin Niemoller has been the pastor.

Hitler's storm troopers and secret police have attended his preaching services in a prominent Church in a suburb of Berlin, and kept record of his utterances. In this blunt, direct and impetuous preacher the Apostle Peter lives. He it is who again is declaring to those in authority, "We ought to obey God rather than men." In Martin Niemoller our text and theme are brought up to date.

Thoughtful people throughout the world have been realizing that this is a generation of transition. Not since the Renaissance has the world come to such a general upheaval. With the dawn of the Renaissance the Middle Ages died and what we have been pleased to call the Modern Age was born. Now, once again, old ways are being challenged and many theories and principles commonly accepted by this passing age are proving their inadequacy. There is confusion, uncertainty, tension; men are groping in the dark. Two contradictory voices are heard. Some cry that salvation for man must be found in man himself, that therefore, he must make the State his God and obedience to it his religion. On the other hand those who declare that man's salvation comes primarily from God and hence, man ought to give God his highest allegiance. That is the crisis of this generation. The spotlight of circumstances and events throws itself upon the German preacher, Niemoller, and Chancellor Hitler as the personalities who symbolize this crucial struggle. But the importance of that conflict is not

limited to Germany or to Europe. This struggle as to whether men shall, in the final sense, give their highest allegiance to the voice of man as represented by the State, or to the voice of God as represented by the Church, is vitally related to you and me.

In the more primitive life of the human race what we call the State, or Government, exercised the rather limited function of preserving internal peace and order through the enforcement of common law and protecting its members from attack by foreign enemies. Later the function of government extended to an interest in the economic welfare of at least some of its citizenry and began to concern itself regarding satisfactory trade agreements and colonial possessions. The last 100 years, particularly the last 20 years, witnessed an unusual expansion in the interests and functions of government. During this time the State has assumed a large responsibility for the education and health of its citizens. It has concerned itself about working conditions and living conditions, about maximum hours and minimum wages, about the special protection of women and children, about transportation and communication, about the preservation of natural resources, about the poor and aged, the physically and mentally handicapped. It will even advise us as to the weather. Far reaching developments such as these have taken place in the civilized portions of the world. We are aware of their social benefits. And, despite the blunders and abuse which such efforts have made possible, we would not want to go to the old ways. The State has been the means of channeling our united effort and through what we call governmental services we gain freedom, comfort, and protection from risks and pain we otherwise would not have.

However, as fine as these benefits are, there are those who would use them as a springboard to leap backwards into old tyrannies. Abetted by this trend they would enlarge the responsibility of the State to include the whole life of man, his intellectual, cultural, moral, and religious life. They would expand the function and authority of the State until it is supreme, obedient to nothing and to no one, other than the expediences of its own existence. They would insist it has the right to say what truth is and what good is, without contradiction. They would say the State is absolute, final, and supreme. To put it in the words of Mussolini, "nothing against the State, nothing outside the State, everything for the State." That is to say that the State is God and obedience to it is the only true religion. Such a theory is not without supporters in this country.

What happens when the State is supreme? It means that there cannot be a free and unhampered following the truth. When the

State declares itself supreme, its morality degenerates to a mere expediency and its progress becomes a movement backwards into barbarism. When the State declares itself supreme then it insists that the Church shall become its servant, its slave. The Church must not have a prophetic voice, it must not bring the thinking and conduct of men before the judgment of the eternal standards of a Living and Omnipotent God. No, the Church must serve as a mouthpiece for the State, and why not, since the State is God. When the State expands its activities and responsibilities to include the whole life of man, when it claims the authority to make man what it would have him be and exacts from him his highest allegiance, then freedom is replaced by tyranny, then truth is thrust aside and ignored, then the Church must betray its purpose or enter martyrdom.

The paganism of the totalitarian state does not happen by accident, rather it comes as a natural result of conditions which make it inevitable. Those very conditions are potential with us. The paganism of the totalitarian state can exist in a democracy as well as in a dictatorship. A recent student of political science has likened a government in its relationship to its people to that of a water gauge to a steam boiler. The level of water in the gauge indicates the level of water in the boiler. Just so the State is the indicator of the ideals, the goals, the attitudes, the conduct of the majority of its people. It may be sluggish in its response but its response is inevitable. When the majority of the people of any nation are pagan, then their government will be pagan, whether it be a dictatorship or a democracy. There must be some final, some supreme authority for man. If it be not what we mean when we say God then it must be the State. Wiggle and squirm all we may there is no other alternative. Certain liberals, thinking themselves too intelligent to be religious yet shrinking from the crude absolutism of a totalitarian state, have believed man could occupy a jockeying ground between the two without the necessity of making a final declaration of allegiance to one or the other. But that is a fallacy of superficial and sentimental thinking already exposed, condemned, and going with the passing age. Somewhere man must have his absolute else he has no basis for standards of excellence, no foundation for law and, hence, no ground for a human existence. This authority we rest in Almighty God or we place it in man as expressed through the State. If we make our absolute the authority of man as necessarily expressed through the State then that State inevitably is a totalitarian State and its rule is a paganism destructive of human values whether it be in the political framework of a democracy or

(Continued on page 100)

A PLAN THAT WORKS AMONG RURAL MEMBERS

WILLIAM JAMES DE BOURDIEU, Ph.D.

EVERY year between two and four per cent of all country churches close their doors.¹ Primarily, churches abandon services because the number of worshippers has grown too small for activities to continue. One particular type of area in which church mortality is high is the immediate environs of village trading-centers. A small city of 3,000 was once ringed about by open country and hamlet churches; today only one of these remain and its hold on life is none too strong. Upon the passing of each of these rural chapels, one might have expected that their members would worship in the nearby city, the automobile having brought town churches within a brief ride of all farm homes. Actually, it did not work this way. The factors which prevented church attendance while the meeting-house was operating continued to prevent church-going after the organization's demise. And even when members became active in the new church, all sense of responsibility for a thorough ministry in the abandoned church's neighborhood was soon lost.

This type of situation is a tragedy, but also it is an opportunity. It is a tragedy when one thinks of the souls overlooked by the church in its ministering. It is opportunity as one considers the unhampered scope of spiritual service thus afforded the village church.

The Presbyterian church at Harvard, Illinois, in just such a community as that described, is evolving a plan of service for this type of situation. Parts of its rural program have been in operation for better than eleven years and praise comes from many directions.

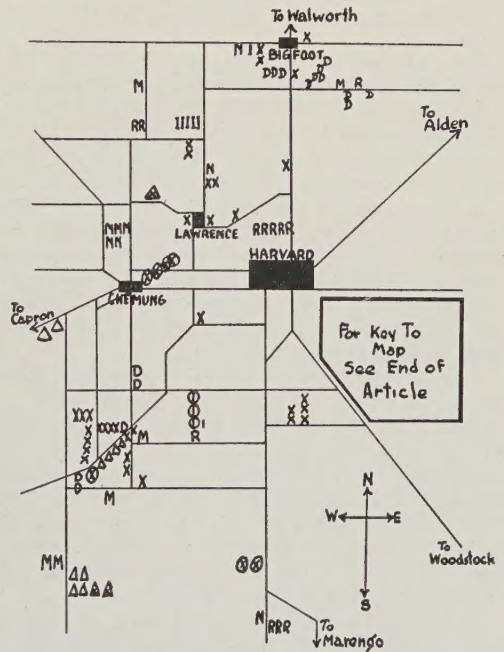
The chart which accompanies this article is a crude map of the area about Harvard. Four years ago the pastor of the Presbyterian church started making rural calls at homes where he was told he would find children. There he would ask two questions: "Do your children go to Sunday School or church?" and, when a negative answer was received the first question, "Would you send them if I should arrange for the transportation?" Each time an automobile-load of child was promised, he would contact four town men of his church and get them each to take a Sabbath a month bringing these children to worship and instruction. The chart visualizes the results.

Ease of approach is one of the pleasant features of this plan. Within the city limits of

Harvard it would be unethical for a minister to make the round of homes with such an offer. The town is just small enough for every family to have a more or less tenuous link with some denomination. As a consequence, most of the children of Harvard "belong" to some Sunday School. But the country presents a different story; farm chores deter most parents from church attendance, with the result that children have no church connection. Thus, ignoring denominational background on this kind of errand is not resented.

As a rule farmers greet the visiting clergyman cordially. Acceptance and appreciation

Map of Section Surrounding
Harvard, Illinois



Explanation of Map

O—Attending before routes were started	10
X—Attending regularly	48
M—Started attending then moved away	11
D—Started attending but discontinued	16
I—Route changed	13
I—Irregular in attendance	10
N—Promised but failed to attend	5
Triangle—United with the church	13

¹Douglass and Brunner: "The Protestant Church as a Social Institution," page 66.

are the response of many, for they have been brought up in church and regret the fact that their children are not receiving religious training. Others, to whom religion is more a convention than a reality, treat the minister pleasantly but are very apt to leave the decision up to their children. Whatever the success of the visit, the pastor has created the feeling that his church is truly interested in the rural families.

These routes were started by town men. Today, three-fourths of them are operated by farmers. One, by farm-folks who take their Sunday a month just as do the town men. Others, by rural residents who drive to church regularly and stop at certain homes which the minister has designated. As new routes are launched, generally village men operate them. Gradually the parents of the children being hauled and other neighbors become willing to assist in the proposition. Thus, inside of a year or two, many routes become transferred to adults of the farm region and function automatically.

At the time the rural route project was under consideration it was decided that the men's club would be much more permanent if it had a real job to do. Accordingly the men's organization became responsible for the rural routes.

This has had two advantages. It justifies the use of the brotherhood meeting for working up enthusiasm about this farm project and it provides a treasury to tap for expenses. A bit of available money can ease rural-route driving. Each Christmas the Harvard Men's Club makes a gift of five or ten gallons of gas to each rural route driver. At Easter this might be repeated. Of course, the size of the treasury often has a vital bearing on how "big hearted" the sponsoring body can be. Any local group can underwrite this rural project; it does not have to be a church men's group.

Various methods of driver supervision have been attempted. Today the pastor acts as captain. During the week he sees those drivers who do not own phones and on Saturday he telephones the rest. Inasmuch as most routes are now operating with farm drivers who attend church regularly, there are only three or four once-a-month drivers who need notification. Thus the work which goes with the job of captain is not a heavy chore.

Checking the data of three years of operation shows that 93 new children have been contacted by this project. Deducting 11 children who later moved away, leaves a working total of 82. Of these 41 attend faithfully and 7 intermittently. Of the remaining 37 children, 5 promised to start but never did, 16 started but discontinued and 13 were dropped by the church, either because they were irregu-

lar or because they lived so far from other interested children that it was impossible to secure drivers for them.

To these new children there should be added ten more who were attending from the country before the project was launched. Three of these ten never miss a Sabbath and bring rural loads with them; four more come faithfully but would not do so if one of the routes did not bring them; and three attend very irregularly. Totalling old children and new gives 58 juvenile farm attendants where previously there were only ten.

In addition to the forty-eight new children who now enjoy church and Sunday church school, the rural routes have accomplished one unanticipated good. Farmers have learned, through taking turns bringing children to services, that it is possible for them to get chores out of the way by church time, provided they only make up their minds to do so. As a consequence, attendance of rural adults has increased greatly since this project was initiated and quite a number of country men and women have publicly united with the church.

The Harvard approach to the present-day rural situation is not completely evolved. Rounding out and amplification is needed. But already it is functioning with success and permanence. It involves some hard work, but any village minister, willing to give the time and gasoline, should be able to make it operate successfully.

The extra duties involved, while continuous, would not be overly heavy. First, visit in some farm home where there are children; they will advise you what neighbors to see. Thus date up a load of children to start church attendance beginning with some designated Sunday. Second, arrange with some town man to call for and return this load the first Sabbath, warning him against "first Sunday irregularity." Third, when services are over, check up with your drivers and follow up those children who failed to appear. Fourth, each Saturday morning remember to secure or remind your drivers who are to go the next day. Fifth, when the time is ripe, work your farm families into taking turns driving the load.

This scheme does two things. First it reaches many of the rural unchurched. Second, it builds up the village church. It turns the obituary of the open-country church into an opportunity for the village pastor.

The writer is intensely enthusiastic for this plan. Seeing fifty-eight country children where formerly there were only ten makes him feel that it is worth trying elsewhere. Think of what it would mean to rural America if a thousand village and small-city churches should deliberately start working this scheme!

TWELVE GOOD MEN AND TRUE

A DRAMA FOR MEN

WILLIS J. LOAR

This is a dramatic presentation particularly adaptable to Men's Clubs in the Church. It is an attempt to set forth the doings and characteristics of the twelve Apostles of Christ; in every case the story they tell about themselves is based on fact, as found in the New Testament and in tradition. The program follows:

The Service

Processional (Men march in from rear and take seats).

Opening Hymn: "Faith of Our Fathers" (Everyone).

Invocation. Organ Interlude.

Reading of the Scriptures: Luke 22:7-14.

Announcements. Offering and Offertory.

Hymn: "Work, for the Night Is Coming" (Everyone).

Evening Prayer. (Lights Out.)

Introductory Remarks (as "The Last Supper" by Da Vinci is flashed on the screen) —

(Very brief) — Minister

Interlude.

Three Disciples:

- | | |
|-------------------|-----------|
| 1. Bartholomew | Mr. _____ |
| 2. James the Less | Mr. _____ |
| 3. Andrew | Mr. _____ |

Tenor Solo _____ Mr. _____

Three Disciples:

- | | |
|---------------------|-----------|
| 4. Peter | Mr. _____ |
| 5. John the Beloved | Mr. _____ |
| 6. Judas Iscariot | Mr. _____ |

Congregational Hymn: "Have Thine Own Way, Lord."

Three Disciples:

- | | |
|------------|-----------|
| 7. Thomas | Mr. _____ |
| 8. James | Mr. _____ |
| 9. Phillip | Mr. _____ |

Song by the Male Chorus _____ Entire Group

Three Disciples:

- | | |
|-------------------|-----------|
| 10. Matthew | Mr. _____ |
| 11. Simon Zelotes | Mr. _____ |
| 12. Thaddeus | Mr. _____ |

Closing Summary (Brief) — Minister

Silent Meditation. Closing Prayer.
Benediction.

The following instructions may help in presenting this service: Twelve men (the pastor may be one of them) are seated on the platform in a semi-circle facing the audience. Each man is dressed in a black robe. The preliminary part of the service is led by the Minister. During the Evening Prayer the overhead lights go off, leaving only dim lighting on the platform. As the overhead lights are extinguished, a colored slide picture of "The Last Supper" by Leonardo da Vinci is thrown on a screen overhead, above the men. (The order of appearances of the Apostles is the same as in the picture as the audience faces the painting.)

As each Apostle's turn comes, he moves to the front-center of the platform and an overhead spotlight comes on, focused on the place where the men stand. Each man in turn gives his message, attempting to portray the particular man he is representing. (When Judas Iscariot finishes his part, he leaves the platform by a rear door, leaving his chair vacant.)

The speeches of the twelve Apostles, in the order of their appearance, follow:

1. Bartholomew.

"Can any good thing come out of Nazareth?" With these words I recall greeting Philip when he came and told me about Jesus of Nazareth, the son of Joseph. How little I knew! It may be that Nazareth was so wicked that *nothing* good could come out of it; but Jesus changed that, for certainly there never lived a man who so exemplified the spirit of Goodness, Truth, Beauty, Love. How flippant I was! May God forgive me! And how thankful I am that Philip continued patiently urging me to "come and see." For what would life have been without the Master! Intelligent? So some have told me. Living a noble life? Possibly I was; perhaps that was what Jesus meant when He said, "There was no guile in him." Nevertheless, I know now that that wasn't enough; I needed the Christ! Yes, righteous as I may have appeared to men, I know that within my heart I, *Nathaniel Bartholomew*, needed the Christ!

2. James the Less

People know very little about me; and that in spite of the fact that I was very close to

Jesus. Possibly this was due to my smallness of stature; certainly it was the cause of my being nicknamed "the Less." But though I was small in stature, my faith in the Master was great. I loved Him, as we all did, and I counted it a privilege to serve Him. I can see Mary, my mother, standing at the foot of the cross. Thank God for the empty tomb; it at least dispels the tragedy of that cross. And what a joy it was to be able, after He had gone back to heaven, to labor for Him, first in Jerusalem, then in Samaria, and finally, when they persecuted us and drove us out of Palestine, in Egypt. Tradition, you say, has it that I was crucified? And why should I have sought to escape that which my Lord faced unflinchingly? Who am I? I am *James the Less*, son of Alphaeus, son of Mary, Disciple of the Christ.

3. Andrew

My story is a simple one. I was a fisherman, and the Sea of Galilee constituted my fishing grounds. It was the livelihood of myself and family, and the only job I know. I met a man by the name of John, John the Baptist. A tremendously dynamic man; one interested in but one thing: the necessity for repentance on the part of Israel and the children of God. I heard his challenging message, and, hearing it, resolved to follow him, to work with him.

All went well for a time, and then, on the afternoon of a day never to be forgotten, I met . . . HIM. How shall I describe Him? How shall I tell the effect He had upon me? No longer did John the Baptist seem important; not that he or his message had lessened; it was simply that HIS message was greater, that HIS personality gripped mine. I left John (he gave his permission) and followed Jesus.

Oh, I know they say I didn't do much; that my name is seldom mentioned. But I *did* do one thing, I brought Peter, my brother, to Christ! Peter was a real man, all the way through, and Jesus needed him. Of course,

I brought others; but none gave me greater joy than the surrender of Simon to the Master.

I suppose you have heard how I was put to death for preaching the gospel? Yes, it was on a cross. And though the agony was terrible, I was borne up by the memories of the Saviour's death on another cross. They nailed Him; they merely tied me; you see, they almost had to, because the shape of the cross; it was in the form of an X—I believe they call it a *St. Andrew's cross*.

4. Simon Peter

It is very seldom, indeed, that a man sits down and takes stock of himself; and still less often that he reveals what he finds! That is just what I have been doing the past few weeks, though, as I have faced my past relationships with the One whom I tonight represent, and in whose Name I come to you, Jesus Christ of Nazareth. And what I have found is not pleasant! But, briefly, here it is.

I was impetuous. Some of those who have heard me have thought for this reason that I was red-headed! Certainly I was impulsive; I was always doing something I regretted afterwards. I promised never to forsake Him; and then cursed His name because danger threatened! I cut off the ear of Malchus' servant, and then fled in shame and terror when Jesus rebuked me! And on the Resurrection morn I couldn't wait for the ship to touch the shore—I had to jump overboard and swim ashore to be the first to meet Him! Yes, I always seemed to be the first to swear allegiance, and then turn around and deny Him! But, thank God, I was usually among the first to confess my wrong and swear allegiance anew. And somehow, after that tremendous experience on the Day of Pentecost, I didn't seem to have to worry about these things any longer; no longer was I afraid; such was the tremendous power that came to us that day that I, like the others of His followers, thought only of witnessing for Him.

Here is something novel in the way of modified church drama—new in its content, new in its endless possibility of development, new in that it offers the men's group opportunity.

Naturally, the variance between the available material with which to work, both in the way of characters, ability, lighting and scenic equipment and all that goes to make a finished production, is as wide as that of the congregation seeking such material. Hence the article herewith is intended to be merely suggestive rather than complete. Yet it is of sufficient impetus for the pastor of ideas and imagination to start his thoughts along lines which might even include the working out of an individual drama service for each of the Twelve. Such a series would supply one service a month for an entire year and might well start with a portrayal of each of the Twelve in the occupation which was his prior to his being found by the Master. Let him be busy about his daily chores. Let a light pass over him while an unseen voice says, "Follow me." Then portray the Disciple as one of the Twelve, making it a character study. Even the tragic end which came to some of them might be indicated. Then let each give his personal testimony as to "Whom say ye that I am?"

There is no end of possibility in the suggestions of the accompanying drama, which is complete enough to suffice for those disinclined to elaborate on the ideas it offers. In any event, here is something which to our knowledge is new and best of all something in which the men can and will take active part and interest.—Eds.

They made me the leader of the work in Jerusalem after the Master was taken up into heaven, and though I made many mistakes, and failed Him many times, as I did that night in the glow of the Roman fire, I always found forgiveness at His feet.

I understand they have erected a great cathedral to my name and memory on the spot where I was beheaded. I am very grateful; not because I desire any honor, or deserve it; but because it serves to remind me of that day

The dialogue for, 5. John, 6. Judas, 7. Thomas, 8. James, 9. Philip, 10. Matthew, 11. Simon, 12. Thaddeus, will appear in the March issue.

THE SAVING ELEMENT IN SOCIETY

HARRY W. STAYER

ON May 17, 1776, the Rev. John Witherspoon, great preacher-patriot of Revolutionary days, preached a sermon on the subject, "The Dominion of Providence Over the Passions of Men." In that sermon he spoke this sentence: "In times of difficulty and trial, it is in the man of piety and inward principle that we expect to find the incorruptible patriot, the useful citizen, the invincible soldier."

This country was founded on the conviction, which is put into words by the immortal George Washington—"It is impossible to govern the world without God." That conviction was not only acknowledged, it is actually and visibly written into the basic laws of our land. Our forefathers, in laying the National foundations, set religion in the fore-front of National necessities. They affirmed that spiritual interests are amongst the supreme concerns of National prosperity and peace and the only guarantee of personal security and happiness. They believed that the experience of the ages must always outrank and outweigh the expedience of the moment. Like the great Wellington, of whom Tennyson sings in his "Ode," they "never sold the truth to serve the hour, nor palter'd with Eternal God for power." They were men of "piety and inward principle."

The saving element in Society in any age, the stabilizing force in Civilization at all times, the bulwark of the best things in Government, in the Church, in the Home, in the School, in all human relationships is the man and woman of "piety and inward principle." These are "the salt of the earth" and "the light of the world."

Sometimes, in the stress of things such as the current confusions of the present, it looks as though the man of "piety and inward principle" was of neither avail nor account. He just seems not to matter at all. And that is a natural conclusion in the utter face of immediate events. In the light of human experience,

when I gladly and joyfully laid down my life for One who had given His life for me; that, believing on His name, I should live forevermore!

Have I aught else to say? Just this: Keep the Master's commandment, Love one another. Deny yourself; live close to Him. Nothing else matters. Doing this, all will be well with you. And now, farewell. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever." Your beloved friend, *Simon Peter*.

in the long run, that is a false conclusion. For it has always turned out that the ruthless who have run the earth red and the "kings and rulers" who have counselled together "against the Lord and his anointed saying, Let us break their bands asunder and cast away their cords from us," have been as "the chaff which the wind driveth away." And always the world has discovered that it must turn to men braver than men of plunder and bruising when the time comes to build beauty and brotherhood back again into a broken world. The Eternal cannot be defeated. Those "whose heart God has touched" do matter.

We suffer the pangs of hell on earth today because men will not be faithful and true, nor even honest, with the highest we know. "The whole creation groaneth and travaileth in pain" because "the sons of God" are like salt that has "lost its savor." The world is "waiting for the sunrise," and that sunrise can never come until it comes, as we know it must and believe it will come, through men and women of "piety and inward principle." As the poet says, "On God and God-like men we build our trust."

It is no empty thing that we do who uphold Christ's church, who in faith and consecration carry on the Gospel. For "Man doth not live by bread alone." He lives, too, by "every word that proceedeth out of the mouth of God." And the words that are proceeded out of the mouth of God are in our keeping—not to keep—but to declare to men in the thoughts we think and the things we do. With mankind revealing itself, every hour of every day, desperately in need of the Spirit of Christ, there comes again to us the message from the mountain: "Ye are the salt of the earth. Ye are the light of the world. Let your light shine before men that they may see your good works and glorify your Father who is in heaven."

"Ye are the salt of the earth. Ye are the light of the world." *Matt. 5:13-14.*

The Editor's Columns

Commercialized Religion

SITTING at my desk thinking about the Christmas services I felt as if I wanted to hear some of the old Christmas carols. Perhaps that would put me in the mood of Christmas. The radio was handy so I turned it on. Soon I had what I was after. "Joy to the world" came over the air waves. It was real Christmas singing. But then "Joy to the earth! The Saviour reigns;"—"John, I know just where to get that present for Uncle George." "Where, Mary? I've looked and hunted until I'm all tired out." "Why at Jones Brothers. They have the finest things for men in the city." Then followed a list of things. "That's where we're going, Mary. Get your hat and coat."—"O little town of Bethlehem"—and I shut it off. What would Jesus think? Here are men whom Jesus came to save using His church hymns as an advertising medium! *O tempora! O mores! Peccavi!*

Some years ago a manufacturer is said to have approached church officials with the proposition that he would furnish church hymnals free if he could insert advertising. As a sample it is said he submitted this:

Hark! the herald angels sing,
Beecham's pills are just the thing;
Peace on earth, and mercy mild,
Two for man and one for child.

We laugh at it; it has been a standing joke for years. But in all honesty is it any different than an advertising radio program using hymns as a basis?

I have on my desk a small church hymnal offered to churches free. It carries a cemetery advertisement. Also on my desk is an Easter program. It is an outdoor service. Back of it is the idea that people should come outside early on Easter morn to worship the risen Christ. On one page is this notice: "The broadcasting of this service is being sponsored through the courtesy of . . ." On another page is this: "These programs are furnished through the courtesy of . . ." Both are commercial concerns. To sing "Christ the Lord is risen today" through the courtesy of Chalmer's Chiclets is a far cry from Mary's "My Lord, and my God!" Recently many of us received an invitation to participate in a service whose underlying principle was advertising the concern. And others have used weddings, baptisms and such things as advertising.

Radio has brought many things with it, among which are devotional programs. But why should a pastor be asked to conduct a devotional program for a commercial sponsor? To have such a program open with a commercial announcement and then to close with a commercial announcement seems a strange thing. The plea of the sponsor invariably is that he gets a wider audience for his product! Because the congregation of each pastor on the air will listen and so the audience is changing! I heard a pastor characterize such as a religious sandwich, while there is one I call the "Food for Body and Soul Program." Should a pastor lend himself to such commercial use of religion under the plea that perhaps he will reach some one with the Gospel, and if not he will at least bring it to sick and shut-ins? I wonder if we do not so cheapen our religion.

There are many dangers facing the church today. But one of the most dangerous and insidious is this commercialization of religion. Just as soon as we begin to think so little of our sacred heritage that we are willing to say we are singing "Beecham's pills are just the thing" to the glory of God, we are empty of heart and seared of soul. It would be far better to go into the highways and byways as did the early disciples and stay off the air. It would be far better to have the church poor than to have it conduct its services or do its singing through the courtesy of Beale's Brown Bread or Karlos' Kripsy Krunchets.—W. R. S.

One Sure Cure

During the time several folk were dying from injections of an elixir sulfanilimide my little boy came down with a bad streptococcus infection, certain complications entering. To watch such a patient is not just the most pleasant thing to do. Then one day one of my physicians said, "We ought to give him sulfanilimide." He was the best in his specialty in the city and had carefully studied the drug. Still we had reports from medical associations and men of standing who had investigated it. The decision was made and the drug procured. With a prayer on my lips I gave him the first five grains. Had not these tales of death from the elixir been printed there would not have been so much uneasiness. But I admit there was uneasiness. Several days

passed. Night and day we watched him. Finally he started to clear. Then I learned that the drug, properly prepared, and administered by a physician who knows what he is doing is the best thing for the dreaded streptococcus. But one who seeks to use it in a form never intended and for things never intended, or who lacks the knowledge necessary to its proper use, is simply misleading and dangerous.

All this is like religion. Day by day we see men and women using religion to mislead and actually to harm life. Under the guise of religion folk have advanced many schemes and started many sects. Financial advantage has often been in the background. Personal gain and advantage have also appeared. In their train they have left many disillusioned souls.

Then when one has come along with the true function and interpretation of religion they have been uneasy in its presence. Yet it is always to the true religionist we must turn. Certainly our religious leaders ought to have the best training, knowledge and consecration they can obtain or acquire. Then we can feel sure that we are following real leaders. And they will bring us to The Christ.

For he alone offers us the one sure cure for sin. There is only one way in which we may obtain and use it; by true repentance and faith in Him. Life is ours, but we must receive it by way of the Cross.—W. R. S.

A Few Words From the Pastor

1. Jesus did not ask us to prove God's love, but to proclaim it.
2. Man has discovered to his dismay that the incense of self-glorification which he has been burning to himself has about run out and that it is not as pleasant as he thought it would be.
3. If they only knew it, Christians possess something far more revolutionary than Communism.
4. The question is—Is it better for a priest to offer his prayers in Latin in the presence of the people, or for the preacher to offer his prayers in English in the absence of the people.

—Charles F. Banning.

New Law

The churches of Minnesota are well reminded that under a new law every church is required to take out workmen's compensation. Clergy, professional assistants, organists, singers, and office help are included in the rate of 15c per \$100.00 of the pay roll affecting them. Other employes, such as janitors, scrub-women, etc., must be paid for at the rate of \$1.62 per \$100.00 of pay roll. The minimum compensation for a fiscal year is \$24.00 for all churches. It is recommended that pastors and councils consider their insurance men for details.—*From Bulletin of Lutheran Synod of Northwest.*

CHOIR AND CONSOLE

PRELUDE

Adagio	Rubenstein
Andante	Henriques
Jubilate Deo	Silver
Caprice	Cadman
Chanson Joyeuse	Cleaver
Festive Prelude	Mathews
Melodie Celeste	Harris
Magnificat in B Flat	Martin
Alba	Nevin
Meditation de Thais	Massenet

ANTHEM

When Thou Comest	Rossini
When God of Old	Hall
Prepare Ye the Way	Garrett
O Lord, Most Holy	Abt
Rejoice in the Lord	Kotzschman
But the Lord Is Mindful	Lohr
Harken Unto Me	Sullivan
And the Glory	Handel
Low, How a Rose	Praetorius
No Shadows Yonder	Gaul

OFFERTORY

Priere	Boellman
Andante Molto	Rheinberger
Cloister Scene	Mason
Adagio	Guilmant
Kamenvoi Ostrow	Rubenstein
Postlude in B Flat	Chopin
Ave Maria	Schubert
Andantino	Lamar
Andante Cantabile	Agate
Reverie	Dickinson

POSTLUDE

Thine Is the Kingdom	Gaul
Russian Hymn	Swoff
Magnificat in F	Claussmann
Festival Postlude	Seifert
Finlandia	Sibelius
Finale in B Flat	Makson
Ave Maria	Huss
Postlude in B Flat	Haines
Jubilate	Silver
Exultate Deo	Lacey

CHURCH METHODS

Four score and seven years ago our Fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any other nation so conceived and so dedicated can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from this earth.

—*Abraham Lincoln at Gettysburg.*

Lincoln's Greatest Victory

A telegram which announced that Lee was about to surrender, came to the White House in Washington during the stormy days of the Civil War. Abraham Lincoln left Washington immediately to go to the front, and when news finally had reached him that Lee had surrendered and the officials began to make preparation for the entry into Richmond, just as immediately Lincoln put his foot down and said, "There shall be no triumphal entry into Richmond. There shall be no demonstration just now." He made his way to Richmond and walked through the city alone. There never was such a triumphal entry as that in all the annals of history. He walked with his head down, with heavy step and sad heart, and when he reached the Southern capital and went to Jefferson Davis' room, he bade his two officials step aside and leave him alone. After a few minutes had passed by, one of them, out

of curiosity, looked to see what had taken place, and there sat Lincoln, with his head bowed on Jefferson Davis's desk, his face in his hands and his tears falling. And I say that the angels of God never looked down from the battlement of heaven on a holier scene than that. His great sympathetic heart saved the Republic. That was the greatest victory in the Civil War, that settled the struggle, that bound the North and South together, and Abraham Lincoln, like his great Master, died of a broken heart. It burst with sympathy. The greatest victory in those days of struggle was that Christ-like sympathy. The greatest victory that is ever won on any battlefield of human life, in the hour when the struggle goes on, is won through the wonderful element that comes down from the heart of Jesus Christ—his own divine sympathy for struggling humanity.—*Courtland Myers.*

Abraham Lincoln

Abraham Lincoln was not an ordinary man. He was, in truth, in the language of the poet Lowell, a "new birth of our new soil." His greatness did not consist of growing up on the frontier. An ordinary man would have found on the frontier exactly what he would have found elsewhere—a commonplace life, varying only with the changing ideas and customs of time and place. But for the man with extraordinary powers of mind and body, for one gifted by Nature as Abraham Lincoln was gifted, the pioneer life, with its severe training in self-denial, patience, and industry, developed his character, and fitted him for the great duties of his after life as no other training could have done.

His advancement in the astonishing career that carried him from obscurity to world-wide fame—from postmaster of New Salem village to President of the United States, from captain of a backwoods volunteer company to commander in chief of the army and navy—was neither sudden nor accidental nor easy. He was both ambitious and successful, but his ambition was moderate, and his success was slow, and because his success was slow, it never outgrew either his judgment or his powers. Between the day when he left his father's cabin and launched his canoe on the head waters of the Sangamon River to begin life on his own account, and the day of his first inauguration, lay full thirty years of toil, self-denial, patience; often of effort baffled, of hope deferred; sometimes of bitter disappointment. Even with the natural gift of

great genius, it required an average lifetime and faithful, unrelaxing effort to transform the raw country strpling into a fit ruler for this great nation.

Almost every success was balanced—sometimes overbalanced—by a seeming failure. He went into the Black Hawk War captain, and through no fault of his own came out a private. He rode to the hostile frontier on horseback, and trudged home on foot. His store “winked out.” His surveyor’s compass and chain, with which he was earning a scanty living, were sold for debt. He was defeated in his first attempts to be nominated for the Legislature and for Congress; defeated in his application to be appointed commissioner of the General Land Office; defeated for the Senate, when he had forty-five votes to begin with, by a man who had only five votes to begin with; defeated again after his joint debates with Douglas; defeated in the nomination for vice-president, when a favorable nod from half a dozen politicians would have brought him success.

Failures? Not so. Every seeming defeat was a slow success. His was the growth of the oak, and not of Jonah’s gourd. He could not become a master workman until he has served a tedious apprenticeship. It was the quarter of a century of reading, thinking, speech-making, and law-making which fitted him to be chosen champion in the great Lincoln-Douglas debates of 1858. It was the great moral victory won in those debates (although the senatorship went to Douglas), added to the title “Honest Old Abe,” won by truth and manhood among his neighbors during a whole lifetime, that led the people of the United States to trust him with the duties and powers of President.

And when, at last, after thirty years of endeavor, success had beaten down defeat, when Lincoln had been nominated, elected, and inaugurated, came the crowning trial of his faith and constancy. When the people, by free and lawful choice, had placed honor and power in his hands, when his name could convene Congress, approve laws, cause ships to sail and armies to move, there suddenly came upon the government and the nation a fatal paralysis. Honor seemed to dwindle and power to vanish. Was he then, after all, not to be President? Was patriotism dead? Was the Constitution only a bit of waste paper? Was the Union gone?

The outlook was indeed grave. There was treason in Congress, treason in the Supreme Court, treason in the army and navy. Confusion and discord were everywhere. To use Mr. Lincoln’s forcible figure of speech, sinners were calling the righteous to repentance. Finally the flag, insulted and fired upon, trailed in surrender at Sumter; and then came the humiliation of the riot at Baltimore and the

President for a few days practically a prisoner in the capital of the nation.

But his apprenticeship had been served, and there was to be no more failure. With faith and justice and generosity he conducted for four long years a war whose frontiers stretched from the Potomac to the Rio Grande; whose soldiers numbered a million men on each side. The labor, the thought, the responsibility, the strain of mind and anguish of soul that he gave to his great task, who can measure? “Here was place for no holiday magistrate, no fair-weather sailor,” as Emerson justly said of him. “The new pilot was hurried to the helm in a tornado. In four years—four years of battle days—his endurance, his fertility of resources, his magnanimity, were sorely tried and never found wanting.” “By his courage, his justice, his even temper, * * * his humanity, he stood a heroic figure in a heroic epoch.”

What but a lifetime’s schooling in disappointment; what but the pioneer’s self-reliance and freedom from prejudice; what but the clear mind quick to see natural right and unswerving in its purpose to follow it; what but the steady self-control, the unwarped sympathy, the unbounded charity of this man with spirit so humble and soul so great, could have carried him through the labors he wrought to the victory he attained?

With truth it could be written, “His heart was as great as the world, but there was no room in it to hold the memory of a wrong.” So, “with malice toward none, with charity for all, with firmness in the right as God gave him to see the right,” he lived and died.

—*Epworth Herald.*

Americans

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children’s liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation.—*Abraham Lincoln.*

Washington’s Prayer

Addressed to Colonial Governors

Washington in 1783, on disbanding the

army, sent a letter to the Governors of the States, in which he said:

"I now make it my earnest prayer that God would have you and the states over which you preside in His holy protection . . . and that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation."

Immortal Testimony of Washington in His Farewell Address

And as if summing up the best wisdom gleaned from his public service, he penned this immortal testimony in his farewell address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports . . . and let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Think!!

Streamline is quite the word for newspapers, clothes, trains, automobiles, and even haircuts. And since it is quite apropos to use the word, here are some incorporated ideas which you may remember when you hear streamline.

S—Sacrifice—some one gives up something every time a new idea takes place.

T—Truth—No new idea can take hold permanently unless it is founded on it.

R—Religion—No one can be a true success without a basic religion.

E—Effort—True work will do much to get an individual to the top.

A—Amity—Be friendly with all acquaintances, for enemies are no help.

M—Merit—See that your work is creditable and an improvement.

L—Love—To "love one another" should improve your business affairs.

I—Intelligence—Be sensible and use your brain for yourself and think.

N—Need—Find something that is needed to improve the world.

E—Energy—Do not spare yourself if the result will justify it.

—Dorothy Franks in *Temple Messenger*.

Psalm 91: An Interpretation and a Prayer

The author, Rev. William Matheson Mackay, says, "Turn to the psalm and follow it side by side with the prayer."

God, Most High! We thank Thee that when we enter into the secret of abiding in Thee, through faith in Christ, we become overshadowed by Thy comforting presence. When we trust in Thee Thou dost become our eternal refuge.

By Thine infinite wisdom Thou dost save us from the snares of our folly, and from those things that are as a deadly pestilence to our souls. Thou dost cover us with the pinions of Thy protection, and beneath the shade of Thy kindly providence we take refuge from the storms of our tempestuous life.

Safe-shielded by Thy love we know no fears by day, nor by night; we are unafraid of the pestilence that stalketh in this world's darkness, and of the destruction that would waste us at noon-day, the noon-day of our existence.

Hundreds, yea thousands of those close to us in life fall into temptation, but the plague shall not come nigh our dwelling place, in Thee; neither shall evil befall us, because we have the Most High, the risen Christ, our habitation. With our eyes we behold the wicked rewarded, but, if our ways are wholly committed unto Thee, Thou wilt keep us from falling.

Our animal natures we can readily subdue, and the serpent of sensuality we can trample under foot. Because our love-life is centered in Thee Thou wilt deliver us, and lift us up. Because we revere Thy name Thou dost honor us. When we cry unto Thee in trouble Thou dost answer us with Thine omnipotence; Thou dost satisfy us with Thy life abundantly, and show us Thy salvation.—*Auburn Chapel Bell*.

The Church Has Four Feet

Here's a Scotch story for you, as told in the Family News Bulletin of Norwood Presbyterian Church, Cincinnati. A Scotch preacher in Pasadena in preparation for the Annual Every Member Visitation wrote his congregation that a Church has four feet.

1. A well-cared-for property.

Things you don't notice if attended to, easily prove disastrous if neglected, dust, termites, instruments out of tune, cobwebs, cold, ventilation, rain leaks.

2. Expert Art.

A church needs skill freed from necessity of worry about otherwise earning a living. A thriving church needs a minister, a musician, a secretary, and a caretaker, each at least a capable employee.

3. Volunteer labor.

A Church needs the loyalty and response of volunteer workers, inspired by interest and devotion, ready to respond to leadership.

4. Money for the support of the whole.

Money makes possible the sharing of each in the enterprise of all, and the Church needs the

support of all its feet. When any one of them weakens, the whole weakens.

Let us look at our own Church Feet, and see how they are measuring up to the load they shall have to carry through 1938!

●

Substitute "Your" for "The" in Church Budget

Your Church shares in, instead of *the* Church shares in.

For the administration of *your* Church, not *the* Church.

For maintaining the credit of *your* Church, not *the* Church.

Your share in World-wide Evangelism, not *the* share.

The local Church is the property and responsibility of the local congregation, even though many pastors undertake to carry the responsibility alone. Cultivate the co-operation of the members in every phase of the work by allowing them to understand it is *their* Church, and their responsibility.

●

February Church Parties

February, although a short month, presents excellent occasion for Social Activity for both young and mature members. Decoration for Patriotic gatherings, and for Valentine parties may be had at moderate cost in almost unlimited assortment. Patriotic gatherings are especially popular at this time, because of the awakened sense of citizenship problems. In communities where forums are well attended, there is opportunity for a Washington or Lincoln costume party, a part of the program devoted to submitting some of our present problems to the consideration of our Nation's forefathers. Boy Scouts will rally to carry out most any plans of this kind.

●

Every Member Visitation Plan

Wilshire Presbyterian Church, Los Angeles, asked each member of the congregation to make a personal call on another member, and a call on a prospective member. The request

"Your Friendliness Call"

Please call upon this member before March 1, 19__.

No one else will have this name assigned to them.

We are relying upon YOU.

I have called—Date_____

(Signature of Caller)

(Tear off and Mail top to Pastor by Date__)

Subscriptions, Letters, and Observations

Subscriptions received from friends of *The Expositor* are routed through regular channels for proper entry, the first step being to number each subscription serially and deposit the remittance. This is for your protection, as we could not keep subscription remittances about a clerical office, without their being misplaced or lost. Your check, or returned money order, is your receipt.

Your subscription is one of many received in any one mail, and entries on cards and stencils are made in groups, hence it takes some time to complete the work and do it accurately. When you ask for changes of address, this doubles the need for care and accuracy, and doubles the work, and calls for a new stencil. Both your old and new address should be given.

Writing names in full on one subscription, using one initial another time, using two initials at another time, probably with a change of address without calling attention to it, all invite possible error and delay in filling subscriptions. Clerks make every effort to decipher hastily written names and orders, but they do not always succeed in establishing your former records, due to use of several names, one or several initials, or changed addresses without mention.

When your order is a combination offer, the routine is doubled, and takes much longer. If your order is a straight combination offer, viz., *The Expositor* and *The Annual*, these are routed without complication. However, if you first send a subscription order, and then write that you want it changed to some other, the whole first group must be halted and retarded, and your order is started on its new route. When you make your combination offer by combining several offers at figures less than cost to the publisher, we can enter only such portion of the order as is correct, the balance is credited to you.

was made in letter form, fully outlining the plan. The letter was made up of four printed pages, the top of the two inside pages were devoted to the following cards:

<p>-----</p> <p>Signature of Person Called Upon</p> <p>(This signature simply acknowledges the call)</p>
--

A cordial invitation to:

(Signature of Prospect)

(Signature shows that you have been called upon only)

(Tear off, sign, and mail to Pastor by Mch. 1st)

The balance of the two pages was devoted to the points of interest, fellowship, and achievement of the Church as a whole during the past year.

"Your Prospect Call"

Please call upon this prospect before March 1, 19--.

Your aim is:

1. To secure a new member for April 9th Communion.
2. To secure a promise to attend church.

I have called—Date-----

(Signature of Caller)

P R A Y E R S

TEMPERANCE

Heavenly Father, we Thy children crave the endowment of Thy wisdom that our labors may always be fruitful in creating those conditions whereby mankind may be enabled to rise to higher levels of living. We thank Thee for the courage and determination of all those Thy ministering servants, whose lives and activities have been consecrated to the waging of an unending warfare against the evils of the alcoholic beverage traffic. We rejoice in the optimism of these warriors, who allow no setback to deter them from renewing their efforts, ever striving to bring into being those social conditions which shall free mankind from the shackles of their own foolishness and folly. We would be inspired by the long list of those, whose battling has ceased, but who, until the last, were found faithful. We would be baptized with the fire of their perseverance, to so carry on until that day shall dawn, when all people everywhere shall bequeath to their posterity an inheritance of sobriety, sanity, and high moral standards. We would be enlightened as to the evils about us. We would continue to labor in this just cause with unwavering zeal to so cultivate the appetites of our fellow men that they may learn to enjoy life's higher satisfactions and thus help to bring into reality the kingdom of our God and of His Christ. Amen.

God our Father, to Thee we come with thanksgiving in our hearts for all of life's blessings. Goodness and mercy have followed us all the days of our lives. We thank Thee for this country in which we live. We are

grateful for our homes. We cherish the association of our friends. We thank Thee for physical strength and the opportunity to provide for ourselves and our loved ones. We would recognize Thee in all things, as expressions of Thy love toward us. We are so unworthy, yet Thou dost consider us. Thou hast showered Thy favors upon us, yet we have continued ungrateful. We would strive henceforth to do good as an expression of our appreciation for all thy goodness to us. We would become more generous toward others and to Thy Church, for all Thou hast lavished upon us. We would live and love Thee more and faithfully serve Thee, for the saving grace manifested toward us in Jesus Christ. Amen.

We rejoice in the gift of Thy Son Jesus Christ to the world, whereby we may always think of Thee as our Father. We thank Thee for the Christmas season, and for all the joys it brings to us. We would turn our thoughts toward Bethlehem and glory in the birth of Jesus Christ. We thank Thee for all the possibilities within us. We would be born anew at this season of the year. As Thy Son Jesus Christ grew in Thy favor, so we would grow in grace and the knowledge of Thy truth, that we may develop within ourselves a character like unto His. We would become emissaries of the Peace He came to bring. We would establish within our own lives those attitudes, which may enable us to be at peace with all men. As Thou has given Thy Son to us and for us, we now give ourselves to Thee, in the name of Christ of Bethlehem. Amen.

By Arthur J. Pennell, D.D.

THE PULPIT

THE GALILEAN ACCENT

CHARLES F. BANNING

"Thy Speech Betrayeth Thee." Matt. 26:73.

PETER was a Galilean. He stood in the Courtyard warming himself before the fire of his enemies. Someone accused him of being a follower of Christ. He denied it emphatically, but in his denial he betrayed himself. His Galilean accent told them what manner of man he was. Just as a Southerner can be recognized in the North by his accent so a Galilean was recognized in Judea.

In the Book of Judges there is a similar story. The men of Gilead were with the men of Ephraim. The Ephraimite army was defeated and thousands of their soldiers tried to desert to the army of Gilead. The plan they adopted of discovering the Ephraimites was this. As each man passed by the examiner he was asked to pronounce the word "Shibboleth." The men of Ephraim could not pronounce the word. They said, "sibboleth." Their speech betrayed them.

I

Materialism has its accent today. I had a business man once say that, "after all Mr. Banning, it is money that counts. If you have money you can get anything else you want." Sir, thy speech betrayeth thee. Go into some homes and listen to the proud boasting concerning the furnishings of that home. The owner will tell you proudly—"That chair cost \$60.00; I paid \$75.00 for that table; our new radio cost \$200.00." Thy speech betrayed thee. When you hear that you know it is the accent of a shallow money worshipper.

Oh, the things that are done for mere money's sake. Modern warfare is a matter purely of money. If the profits from munitions and war materials could only have been stopped the Ethiopian War, the Sino-Japanese War and most of the Spanish war could have been prevented. The wave of crime—kidnapping, burglary and stealing is for money's sake. Ask a materialist to say "unselfishness" and he cannot face the test. "Self" is as near as he can come to saying it.

II

Nationalism has its accent also. That accent is not at all pleasing or favorable to the church. Nationalism has its totalitarian state

to which all institutions and individuals are obedient. The citizens, the family, the church and the school are all second in importance to the Government. The state comes first. In Italy no teacher dares give pupils home work over the week end. The state takes the children for military training at that time. In Germany let the church plan some meeting for the young people and they will discover that the state has later planned a meeting for the young people at the same hour, and woe be to those young people if they do not attend. A minister in a large Lutheran church in Berlin criticized the Nazi Government last spring. He was thrown into prison, as hundreds of others have been. The members of his church met to hold a prayer meeting for him. After the prayer meeting they marched down the street in protest against his imprisonment. They were all arrested and further prayer meetings were forbidden.

When you hear someone praising one of the forms of Collective Government listen for the accent. Ask him to say "individual"; ask him where the private citizen comes in; ask him what freedom, what liberty you will have to come and go. I went across Italy and Germany three years ago. Soldiers came through every train and asked of every passenger, "where are you going? What are you going there for? How much money have you? When are you coming back?" Ask one of these Nationalists to say "freedom." It is not in his vocabulary.

III

Paganism also has its accent. It talks about pleasure. The beginning and the end of life for the Pagan is happiness. He measures home, friendship, yes, religion in terms of happiness for himself. Life loses all meaning for him when happiness fades. When the first thrill of marriage is gone he seeks a divorce. When he prays for something selfish and does not get it, he loses faith in prayer. The learned men among the Pagans talk about self-expression and warn us against suppressing any desire lest you might get a complex. You might ask them to explain the grip of fear which is over this city now. This wave of sex

crime is caused by people who did not suppress any desires. They speak the Pagan accent.

IV

The followers of the Nazarene also have an accent. You can tell them by the way they talk. The Galilean accent is marked by purity, goodness, patience, kindness and consideration for others.

Each of the world's religions has a word by which it is known. The Hebrew religion is marked by the expression "righteousness"; the Greek by "light"; the Hindu by "devotion"; the Shinto by "patriotism" the Christian Religion is marked by "love." The speech of a Christian has the accent of love.

What I am trying to do this morning is to bring to you a consciousness of the importance of right speech, for truly, thy speech betrayed thee. It was Jesus who said "By thy words thou shalt be justified and by thy words shalt thou be condemned." It was he who also said, "Out of the abundance of the heart the mouth speaketh." It was James, the brother of Jesus who put it so bluntly that it cannot be misunderstood. "If anyone thinks that he is religious and yet bridles not his tongue, he is deceiving only himself." "His religion is of no account." That ought to be plain enough.

I know people who seem rather proud of their vocabulary of profanity, yet they would be hurt if you told them that they were not Christians. I know people who constantly peddle suggestive stories, but who pretend to be religious. I know people who make a profession of religion who gossip endlessly; who sit by their telephone and do more harm than the church can correct in months; who peddle idle rumors and suspicion. They deceive only themselves. Their religion is of no account. Such people need to go back to the Psalmist and learn that old prayer, "I will take heed to my ways that I sin not with my tongue."

What a privilege is the power of speech. How we do love to talk. I once had a very bad case of Laryngitis and had to quit talking for a whole week. It was terrible. I never thought of so many things to say in my life. Suppose you lost the use of your voice. Suppose the doctor told you that in one month your voice would go. Suppose you could only say 5,000 more words then your power of speech would go. I wonder how much of that month would be spent at the telephone saying idle things that would hurt someone. I wonder how many of those five thousand words you would use in idle gossip?

"By our words," said Jesus, "shall we be justified and by our words condemned."

The supreme command of Jesus; the great commission of the Christian religion deals with the use of the power of speech. We are commanded to preach, to teach, to witness,

to develop the Galilean accent. It was said of the early Christians that men could tell that they had been with Jesus. They talked about him. They had that Galilean accent. Their speech betrayed them.

Matthew warns us that for every idle or careless word that we utter we shall have to answer in the day of judgment. The test will not be, "Have you killed someone or robbed a bank, or committed some terrible crime," but rather "have you spoken some careless word that was unkind or untrue, then you will have to answer for it." When? Well perhaps tomorrow. It may become known and you will be ashamed. Perhaps next week that person will find out what you have said and a friendship will be destroyed. Someone may drift away and be lost, and the word you might have said would have saved him. You talked about the weather, the stock market, the football game, and everything else. You were guilty of idle words. Conversation reveals character. Idle words show where the soul feeds.

Gamaliel Bradford has a book entitled, "Damaged Souls." It is a study of ten or more American characters on whom the judgment of history has already fallen. Mr. Bradford finds a trait of character common to all of these. It is their use of words. They used words to further their selfish purposes. They have the pagan accent.

Suppose you open your newspaper tomorrow morning and find that I am being tried for a crime which was committed in Dertoit at 10:30 this morning. You would say to yourself, that is impossible. I know he is innocent. He was in church at 10:30. He was there and I saw him. Then you shrug your shoulders and say, that it is none of your business. I would go to prison because you did not witness in my behalf, and save me. I presume you would protest that you would not do such a thing.

But, wait. Jesus said, "Ye shall be my witnesses." Are you doing that? Young people are going not to prison, but to hell itself. Homes are being broken and lives are being wrecked; people are blue, discouraged and lonely. Much of the drinking and "wild living" is the result of boredom. People do not know what to do with themselves. Can you say that is none of your business? Can you say that and still say you are a Christian?

For a German it is almost impossible to learn to speak the English language and not have a German accent. If you are an Oriental it is almost impossible for you to speak the American Language without an Oriental accent. If you are from the South your speech will betray you. Are you a Christian? Your speech will betray you. Have you the Galilean accent?

THE GLORY OF SICKNESS

GEORGE WELLS ARMS

Jesus said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." John 11:4.

LOUIS E. BISCH, M.D., has just written the opening article in "*Reader's Digest* entitled, "Turn Your Sickness Into An Asset." "Any serious illness," says Dr. Bisch, "should be regarded as an opportunity to gather dividends and generate energies that mere health cannot possibly bestow." Then he goes on to tell us of Dr. Edward Livingston Trudeau and Eugene O'Neill and Florence Nightingale and others, where sickness became a distinct turning point and blessing in their lives. All of which is abundantly true.

Our Lord, who takes us much more into the mystery of suffering, goes far deeper than all of that and declares that sickness may be for the glory of God. He said this when they sent and told Him that His friend Lazarus was sick. Strange sympathy for Him to give! Of course, one may say that the glory of Lazarus' sickness lay in the fact that Christ could raise him from the dead and thus show forth God's power. True enough, but I wonder if that was all. I wonder if Lazarus did not receive much more out of that experience, which thus enriched him so that he would not have given it up for anything in the world. At all events, this is the word for those of you who are smitten with serious illness and temporarily laid aside, or who are enfolded in the sheepcote of the shut-ins; that all these things may not only abound to His glory, but also may be for your enrichment of life and your joy.

Like Jacob, I have suffered from a physical handicap. Yet the most fruitful years of my ministry have been those since I was "touched in the hollow of the thigh."

May I mention then seven "Gloryings" that come to us through sickness, and that also abound to the glory of God.

The Glory of Chastening

"Whom the Lord loveth He chasteneth,"—and if we are not chastened "then are we bastards, and not sons." Neither is any "chastening for the present joyous"—whether from the hand of our earthly father or from the hand of our Heavenly Father. Chastening is not punishment. Chastening is to refine and make better; punishment is to condemn and restrain. Moreover, sickness is not necessarily a result of our wrong doing. Concerning the blind man, it was our Lord Himself who said, "Neither did this man sin nor his parents; but that the works of God should be made manifest in him."

Nor is all chastening given us through sickness. There are those who have never known anything but good health, yet whose cup has been filled with sorrow, disappointments, losses, persecutions. The thing is, it is the sign of the Father's hand. None of us are born perfect, and chastening is the crucible in which character is made, faith generated and gold refined. The rough New England shores turned out sturdier men and women than living in the tropics under a banana tree. We are to "suffer hardship as good soldiers of Christ Jesus." Real soldiers are not made on the tennis courts, but in the trenches. Job's "Though He slay me, yet will I trust Him," proves conclusively to whom Job belonged; and that bit of magnificent manhood which he set forth when he said those words was not born on a feather bed, but out of the womb of want and suffering.

The Glory of Abandonment

Then there is the glory of abandonment—we have to "let go" in order to "let God." With every underpinning taken away there is naught else that we can do. Yes, and that is what perfect trust is—just relaxing as a helpless babe upon Another, and leaving it all to Him. No one likes being sick; no one chooses it. It generally brings a sense of shame when we are not used to it, as though we had no business to be sick. It takes us down into the valley of humiliation. Oh, the many seeming indignities to which the body is subject in real illness. How it writhes and agonizes and loses its beauty. No one goes through that valley without being either embittered or sweetened. But "when He has tried me I shall come forth as gold." And here is born in one's heart that flower of humility, hidden, sweet and fragrant like the arbutus, running underground until it bursts forth from out the suffering of winter into the warmth of His love—humility which can never be imitated, but is born of God. And whoever truly walks this path never poses as a martyr nor covers himself with self-pity.

The Glory of Meditation

Then in sickness we enter into the chamber of the glory of meditation. At last time to think, and whether we will or not! Here is where so many find God. It is a good thing to be brought to the very gates of death. We all have to pass through them some day. Now if by being brought to these gates we can be made ready to pass through and find the victory that is in Him, then all the rest of our days we are going to live more than conquerors and without the fear of death, over-

shadowing us, being able to shout, "O death where is thy sting? O grave, where is thy victory?" As though death were forever behind our backs. That is well worthwhile!

The Glory of Strength

Here, too, in this same confinement, strange to say, one finds the glory of strength; for, as Paul says, "When I am weak, then am I strong." Strange paradox! We all know of just such cases as Francis Parkman and Robert Louis Stevenson, and then Fanny Crosby with her blindness. Dr. Bisch quotes John Milton, "who best can suffer, best can do." Milton knew, with his blindness. The secret is, of course, that we can do more in God's strength than we can do in our own. Abandoned to Him, we let Him do. We may be caught up into the third heaven as was the Apostle Paul, yet that will not kill the dross of our lives. Rather it may puff us up overmuch. Paul needed the thorn in his flesh—a distinct physical infirmity so that he could say, "I glory in my infirmities, that the power of Christ may rest upon me—for when I am weak, then am I strong." It may be that we need what he needed.

The Glory of Discipline

This lost self-power in order that we might put on God-power brings strength because it brings us into the glory of discipline. Someone has said, "You never live to grow old until you have been turned down by an insurance company," because then you go into training, and discipline yourself, and you do only those things that make and keep your fit. We need discipline and more of it. "Tribulation worketh steadfastness (patience); and steadfastness, approvedness." Self-indulgence never made true manhood or womanhood. To go on a diet for the rest of one's days brings much more satisfaction out of life in the end than to live as an epicurean. After all, you are on a diet only when you are at the table, which is but three hours or so out of the twenty-four. Editors and athletes have to keep on a diet to play their game, and they enjoy it. Why should not we "keep the body under" who seek the full abundance of life?

The Glory of Fellowship

But we must not omit the fragrance of the glory of fellowship that comes with all sickness and suffering. To have to be cared for with the intimate tenderness demanded by a weakened body, knits a cord between those who do the waiting and those who are waited upon that cannot be broken. Nursing cannot be done by a machine. Here comes a glory from sickness that likewise blesses the well—also disciplining and chastening them. "I was sick and ye visited me," says our Master. And there in the sick room the Friend of friends is found again and again, making new friends.

Of course, we know there is often much

more myrrh than frankincense in sickness. All sickness is not just sickness in a comfortable home with loving hands to wait on you. Sickness often means a large financial outlay, and there are no means from which to make this outlay. Often it is the bread-winner who is stricken, which means that in all these things there is only a deeper pruning being done, and the deeper pruning means "more fruit." In this we have to trust Him with our financial end as well as our bodily end. "If one of the members suffer, all the members suffer with it."

The Glory of Answered Prayer and The Healing Christ

Finally, we come to the glory of answered prayer and of the healing Christ. Here we often take our first lessons in the School of Prayer, to come out of our illness with the glorious testimony, "I cried unto the Lord, and He heard me!" A man who had been terribly burned and whose life had been saved as by a miracle, said to me, "You need never speak to me about Christ any more. He is so real to me, He is more real than you are." This man found Him in the furnace of intense suffering. We learn here that there is a healing hand above all the science and means that men can employ. This does not mean we are to disregard the means of healing. Thank God for Christian physicians and nurses! We are expected to use all the offices man and medicine can offer, but to use them only as a means, and as a means in His hands who as the Great Physician is greater than all His means. His very presence brings healing. How many can testify, "The Lord hath healed me!"

Take The Blessing Now

Most of us expect to go out of this world some of these days and to go out via the door of sickness. Yet we need to remember that many are snatched up into the other world without this schooling. Perhaps they may not have needed the ministry of the sick-bed, or they may have received their preparation by another training. However, it is a great thing to have had a bit of schooling before that moment comes. Some day we are going to come to our last sickness, and that final sickness, if we know how to bear it, is going to be more precious than any that have gone on before; it is going to be God's final blessing. We need not worry which sickness this or that is. As Christians we can never be sick unto death, for we have "passed out of death into Life." When that final moment comes, it simply means the opening of our eyes, and "knowing fully, even as also we were fully known." As Dr. F. B. Meyer has well said, "We did not know when we came into this world, and we will not know when we go out."

THE FIFTH SPARROW

CHARLES HADDON NABERS

Luke 12:6.

BEHIND the sentence from the lips of Jesus about sparrows is a market scene upon which the Master often looked. We are upon a long, narrow, steep alley in Jerusalem known as David Street. Old Jacob, who runs a tiny cubbyhole of a market caters especially to the poor; and there are a lot of poor in Jerusalem. Business is not good. He rubs his itching fingers together, thinking, "People have little money; there are too many markets like mine."

To the market in the middle of the morning comes Martha to buy food for her family. She brings a few small copper coins, bearing the image and superscription of a Roman ruler. She stops, salutes Jacob, who returns her salute. She looks at all the meat, and feels it slowly and appreciatively. Full well old Jacob knows that she will buy neither choice lamb nor tender veal. But it's a ritual of the market through which she must go each time she comes, and Jacob is willing to let Martha's knarled old hands enjoy the feel of good meat. Full well he knows that when all the moments she can stay from home are ticked off, she will as usual buy a few sparrows, for nothing else can she afford.

The price of the sparrow changes not at all. The swamp sparrow, the field sparrow, and the tree sparrow, tiny birds in abundant droves around Jerusalem and towards the Jordan furnish cheap meat for the poor.

She will buy; she can buy. Matthew quotes Jesus asking: "Are not two sparrows sold for a farthing?" Listeners know the market price. Luke quotes Jesus asking: "Are not five sparrows sold for two farthings?" Of course.

Martha slowly unwraps the girdle in which she keeps her coppers. Untying a huge knot, she lays one copper on the shelf. Jacob pushes forward two birds. Martha unties another huge knot more difficult than the first, for she is not untrue to her national and racial heritage. Jacob pushes forward two other birds.

"But," demands Martha in words so often used that they had been lifted into the category of a proverb, "Are not five sparrows sold for two farthings?" Don't you add an extra bird, when you make a two farthing sale? Don't you just throw in one, to complete the trade? Of course you do. Two farthings in Jacob's till; five birds in her apron as Martha trudges homeward to make her noon time stew.

Center your attention on the fifth spar-

row, an extra bird thrown in for nothing, a sparrow which brought nothing into the merchant's pocket. Haven't you had blue days and black nights when you have stood beside sellers and buyers, watched the extra sparrow thrown in, and turned away, saying to yourself, "I'm that extra sparrow. I'm just a bind-the-bargain-bird cast disdainfully into the soiled apron of a Martha, a customary bonus for a two-farthing sale."

If and when you feel that way, you hear plenty of agreeing voices. You don't stand alone in your effort to disparage your worth.

Agreement comes from the law of the jungle. The jungle law with its emphasis on fang and claw, and its demand of an eye for an eye and a tooth for a tooth, operates closer home than in Amazon forests or in African grasses. When the spirit of the jungle reigns in men, life rolls along like a Juggernaut, and one easily cries: "I'm a fifth sparrow, just that and nothing more."

Agreement likewise comes from those who dabble foolishly in other religions. It's the essence of Hindooism; it's the major motif if the hosts under the green crescent adorned banner of the Arabian prophet; you won't find in either of these or in a dozen other ancient and modern ways of worship which look neither towards a Bethlehem cradle nor an empty tomb, anything to make you believe all you are worth today, and all you could ever become is more than the bind-the-bargain bird at which Jesus looked.

Science does not help, here, either. When the astronomer talks calmly and casually of light years as distance units, the chemist of a whole solar system within the atom which only a few years ago was deemed indivisible, and geologist of millions of years of progress on this planet, the individual feels himself shrinking into infinitesimal dimensions, and can hardly keep from shrieking: "I'm that fifth sparrow."

Agreement comes painfully sudden when we crystal-gaze into the machine age which once promised the millennium. Tennyson's Locksley Hall aptly phrased it almost a century ago:

"Knowledge comes, but wisdom lingers,
and I linger on the shore,

And the individual withers, and the
world is more and more."

"Man thinking," says Ralph Waldo Emerson, "degenerates into the Thinker, and then the thinker ceases to think." "What do you do?" was demanded of an employee in a great

automobile plant. "I tighten Belt 39." With-
ered individuals, man ceasing to think con-
structively, tighteners of Belt No. 39, feel
themselves in the plight of the sparrow.

Agreement is shouted again in this time of
group consciousness that snuffs out the indi-
vidual. The group is everything; the individual
nothing. We make our demonstrations by
groups. It is a far cry in Germany from the
hour when Martin Luther, the monk of Wit-
tenburg, nailed his theses to the church door,
to demonstrations of five hundred thousand
in Berlin by order of Adolph Hitler, and to
the fear of the group forbidding more than
four Hebrews to assemble. "Tramp, tramp,
tramp, a cog in a machine, only one drop in a
vast ocean of water."

"I'm that fifth sparrow." So say many loud
voices! "Yes, you are!"

Well, if you are, you wouldn't be in such
terrible shape. "Are not five sparrows sold for
two farthings, and not one of them is for-
gotten before God?"

"I sing because I'm happy.

I sing because I'm free,

For His eye is on the sparrow,

And I know He watches me."

The fifth sparrow has not escaped from
the thought of God. The care of God knows
no bounds. Does not the Mosaic law say:
"Thou shalt not muzzle the ox that treadeth
out the corn?" Does not Jonah end with the
words: "And much cattle?" In the parable
of the Rich man and Lazaraus, does not Jesus
say: "The dogs came and licked his sores." There
is more compassion found in the hound
at the gate than in the man of the mansion.
Did He not say: "God feeds the birds and
clothes the lilies?" and "The good shepherd
giveth His life for the sheep?" God cares.
What truth could be greater?

"The greatest gift that is given to man

Is some one to care;

When you hope and dream, when you
work and plan,

Some one to care;

Some one to care when the day is long,

Some one to care when you're glad with
song—

When the world goes right, when the
world goes wrong,

Some one to care."

Well, if you are just a bind-the-bargain
bird, you are not in such terrible shape as you
thought, for "not one of them is forgotten be-
fore God."

But that is not your place. Your seat is
elsewhere. Christ says: "Even the hairs of
your head are all numbered. Fear not there-
fore; ye are of more value than many spar-
rows."

I believe that the entire Bible can well be
studied as a text book on "The Value of Man
to God." That value is shown in the differ-
ent language used in the first chapter of
Genesis to describe the creation of the material
universe from the words used to describe the
making of man. The new start after the
flood when the debris of an ancient failure is
cleared away, and a new beginning made with
new promises, new hopes and a new family is
another item in the value of man to God. The
voice of every Hebrew prophet sounding both
judgment and mercy is a trumpet note from
the hills of God to delineate more perfectly
the import of man to God, else why waste time,
energy, and love upon him? But the supreme
evidence comes when the sun of supernatural
revelation rises highest in the heavens, and
when divinity becomes humanity, and the Son
of God walks among men, sharing their prob-
lems, enduring their temptations, meeting their
difficulties, and dying as a criminal to pro-
claim on a rocky hill the position which man
holds in the thought of God. As Christ dies
on Calvary, verily we know His words to con-
tain such truth that their message rolls and
reverberates over all future years: "Ye are
of more value than many sparrows."

Well, if you are; you ought to do something
about it. You cannot live a sparrow life, and
be true to that heritage, be cognizant of the
place you hold in the thought and affection of
God.

To compare small things with things great,
or to compare great things with those in-
finitely greater, do you not think that God
feels that way when those on whom He lav-
ishes divine affection carelessly pass Him by,
living lives of sparrow capacity rather than
of the redeemed sons of God?

It means so much to Him for His children
to realize their worth. When Paul Gilbert
asked the question, "What is the Gospel?" he
made his own reply:

"You are writing a Gospel.

A chapter each day,

By deeds that you do,

And words that you say.

"Men read what you write,

Whether faithless or true;

Say, what is the gospel,

According to you?"

"The fifth Sparrow,"—just a bind-the-bar-
gain bird!

I'm that sparrow.

"Yes, you are," lots of things say to us.
But if you are, you wouldn't be in such terri-
ble shape, for that sparrow is not forgotten
by God.

But you aren't. Christ Himself says: "You
are of more value than many sparrows." Live
that way!

OUTLINES

CLAUDE R. SHAVER, D.D.

Life's Glory Touch

II Cor. 4:5. God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

An unsympathetic reader might say that these words are extravagant and extreme; yet the same might be said of an Alpine climber's report of sunrise from the Matterhorn, or of an astronomer's description of hydrogen storms on the sun's vast surface. This glory touch to human life, as Paul saw it was not the less credible.

I. It was an inward experience touching the finer soul fibre most nearly alike, in substance, to the spirit of God. We have long since passed from the material conception of heavenly things. Streets of gold and walls of jasper were superlative conceptions whereby John portrayed experiences beyond human expression. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9.)

II. It awakens new possibilities for human personality: "Spirit with spirit can meet. Closer is He than breathing, and nearer than hands and feet." Man's animal nature obscures this fact until the light of the glory comes from the man Christ Jesus.

III. It reaches farther than intellect. There is a pathos over the intellectual experiences of such remarkable "thinkers" as Spencer, Huxley and Ingersoll, who forgot that many fundamental experiences of life are in the heart. Paul expresses it "the god of this world has blinded their eyes." Contrast another great philosopher, who said: "I know that my mother loved me although I can not prove it by mathematics." Thus did he move out into that larger domain of the Divine care with Paul—"Eye hath not seen."

A Depression Afterthought

Ps. 84:5-6. Passing through the valley of weeping, they make it a place of springs. (Revised version.)

There is a fine art in this practice of making the most of dreary experiences. Now that the years of depression seem to be passing, it behooves us to analyze and profit by these leaner years; thereby to be prepared to meet other similar experiences which, later, may confront us.

I. The perseverance of Faith should prompt a deeper look at the trying circumstances; thereby to uncover hopeful possibilities. The

discovery of "ox tail soup" by French refugees from the Revolution, is a case in point. The late depression uncovered many new talents and vocations.

II. Religion, which keeps the Divine Helper in mind, has special advantages in this way. The pearl is but the oyster's method of smoothing over an irritation. God gives men and women equally gracious power for similar irritations. Professor Frost's blindness gave him wider visions of the starry expanse above, in that it turned his thought inward, where consciousness disclosed the Creator as above the creature.

III. The *unselfish* phases of depression discipline should be cherished and elaborated. The tragedy of today is that politicians have capitalized the problem of the unfortunates and needy for their own selfish aims and ends. America should stifle this spirit. The needs of the day are for unselfish leaders in high places and in the domain of industry. Even depression days can be endured in an atmosphere of sympathetic co-operation and mutual helpfulness.

The Christian's Secret of Power

"Someone hath touched me; for I perceive that virtue hath gone from me." Luke 8:46.

How a poor, obscure woman obtained help from Jesus is a secret worth knowing; and for this purpose, it seems, we are given this narrative. There, on a crowded thoroughfare, amidst jostling, curious and superficial admirers, this woman obtained a unique advantage over them all. What was her mode of approach?

I. It was prompted by a definite outline in belief, a conviction as to a specific benefit. It was "faith with a policy."

II. There was expectancy in the action. Franklin believed in the electric discharge from the cloud; but he worked out a reasonable approach from his conviction. He had a right to expect that his intelligent approach would get results.

III. There was a spiritual and personal contact, through the *physical* medium—the garment of Christ. The Church today is that physical medium, the garment of Christ; behind which the invisible personality of the Spirit awaits intelligent approach.

IV. Perseverance amidst weakness and outer hindrances proved and sharpened faith. "This one thing I do," says Paul.

V. The open *acknowledgment of blessing* followed, at Jesus' request. To stand apart with Christ, apart from the throng, requires courage even today. "Confess me before men" has psychological reactions both within the believer, and from the indifferent multitude.

Where Jesus Helps

"Sir, I have no man . . . to put me into the pool . . . Jesus saith, Arise take up thy bed and walk." John 5:7-8.

"Man's Extremity; God's opportunity" is a familiar maxim, often misused and abused, yet having most suggestive implications. Note the experience of the lame man. Then make the deeper soul applications.

I. Reaching the limit of conscientious effort justifies the call to the Master of life. Just there, he meets mankind. Just when I need Him most, Jesus is near, to comfort and cheer. In yearnings for knowledge of God; for the better understanding of human life, both as to present and future possibilities.

II. Willingness to accept guidance is essential; thereby conforming to instructions in little details—"Take up thy bed." (vs. 8.) "Sin no more." (vs. 14.) Even unto perfection—"wholeness" a matter of the spirit, as well as of the body.

III. Open acknowledgment adds influence and pays the debt. Also it establishes a life fellowship. The world policy—"Every fellow for himself and the devil take the hindmost"—is refuted by the Master of Life who stands ready to help the weak and under-privileged. But that help comes only on the foregoing conditions.

The Unique Sunday Privilege

"Hallow my Sabbaths . . . they shall be a sign . . . that ye may know that I am the Lord your God." Ezek. 20:20.

These words, spoken by God's prophet in a heathen land, seem to emphasize the distinctive meaning of the Sabbath privilege, giving stress to the unique benefits and distinctive opportunities afforded by right usage. He implies:

I. That the day should be "different" in thoughts, home practices and public observance. This does not require the strict "Blue Law" discipline, which made harsh duty the motive, rather than the privilege of choosing for one's well being.

II. "Sabbath for man," as Jesus expressed it, here intervenes to prevent those choices which trend downward. The Sunday right (?) to lounge about, unshaven and half dressed, is quite contrary to Jesus' thought. Rather is it "God's parlor day," when we seek the most beautiful and uplifting atmospheres. The spirit of the old pioneer days, when the front room was opened on Sunday afternoon, and children, friends and parents gathered about the melodeon for songs and fellowship, is still worth fostering. Better acquaintance with one another resulted.

III. Better acquaintance with God is the

strong point in Ezekiel's message. Surely such results will follow today, when the family pew with its finer associations and thoughts is regularly used. When the pew is not available, the spirit may be maintained, even in the wilderness. Far back in the forests of northern Maine is a bench under a tree marked with a tablet recording: "Where a thoughtful man like to come for communion with his God, and the wonder and beauty of His world." Young Theodore Roosevelt was *this* man.

JUNIOR PULPIT

GORDON W. MATTICE

A LITTLE BOY'S GIFT

One day as Jesus was at the temple He watched the people giving their offerings. A poor widow came and put in two small coins. It was not a large offering as amounts go. But Jesus spoke about it to his disciples. He said that woman put in more than any one else. What did He mean? Why that widow gave all the money she had. Others gave only a part. She kept nothing back. Jesus wanted to teach the disciples that the heart must go with the gift. The amount of the gift is not as important as the spirit in which it is given. Whenever a person gives as God has given to him he is giving well. No good person keeps all for himself. He always gives something back to God. The more God gives him the more he gives back to God through the church to help carry on God's work.

This morning I want to tell you about a poor little boy and his gift to God. He was only a little boy in the Sunday School. He was about nine years of age. His church was putting up a new building. People were giving what they could to help the building. Others gave many things to help make God's house beautiful. Week after week new gifts came in. Everyone wanted to help because they loved the church.

This little boy wanted to help, too. He was very faithful at Sunday School and church. But he had no father. His mother had to work to keep the family together. Food and clothing had to be bought, so he seldom had any money to spend. But he saw all the other boys and girls bringing gifts to the church. He wanted to bring a gift, too, but could not do it.

When the building of the church started he watched it every chance he got. Week after week he saw how much more work was done. Finally it was completed and he went to see it. In another week it would be dedicated to God. Still he had brought no gift for this beautiful church. What would he do? He thought and

thought about it. In his prayers he asked God to help him bring a gift to the church.

Finally the day of dedication came. He got up early that Sunday. Still he was thinking about his gift and how much he would like to bring one. He thought about the Sunday School and the boys and girls who came. Then something came into his little mind. It was what Jesus said one day: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." He had learned that at Sunday School. Now he hurried to Sunday School to tell his teacher what was in his mind. He could not bring a gift of money. But he thought to himself, "I can bring boys and girls to Jesus."

As soon as he got to Sunday School he told his teacher about it. She was happy and told him that would be a wonderful gift. Then she told the other boys and girls about it. They decided they wanted to bring boys and girls to Sunday School, too. In that way they would be helping the church. Led by this poor, little boy they worked hard. When the end of the year came around they had more boys and girls in the Sunday School. All were brought as gifts to Jesus. So this little boy's gift was fine and wonderful.

When we can bring money and such things to the church that is fine. But everyone can bring someone to Jesus. And when we bring a boy or girl to Jesus we are bringing the greatest gift. All heaven rejoices when that happens. Let us help Jesus reach every boy and girl.

FUNDAMENTALS

We have been hearing a lot lately about the navy. Should some one go aboard a navy ship with permission to see anything he pleased he would discover much. Among other things he would learn how many ways the ships have to communicate with each other. They can signal under the water and above the water. They can use flags, semaphore, lights, radio and a lot of other methods. The visitor would be very much impressed and he would think the fleet could always and under every circumstance be able to communicate among itself.

All the modern methods of signalling are on those ships. But there is one thing about all the methods of sending signals that the visitor might not learn. It is this: In time of actual battle it would not be very long before all those modern methods of signalling would be useless. Then the ships would go back to the fundamental method of fleet communication, and that is signalling with flags. It does not matter how modern the methods become, the old fundamentals are still useful.

So it is with life. Of recent years we have been told that life have become complicated.

Many said the old fundamentals of living should be thrown away. Then we saw the world get into a place where help was needed. What was that help? What we need is simply to get back to the old fundamentals of living good, clean, righteous lives.

Once God spoke to the prophet Habakkuk. He told the prophet this: "Write the vision and make it plain." Always God tries to make things plain to people. The reason is because the things we need for living are always the plain, simple fundamentals. God's ways are always plain and simple so that everyone may understand and follow them.

A few evenings ago I was talking with a learned professor. He is the head of one of our country's leading schools. Among other things he said, "When a thing cannot be made plain there is something wrong with it."

There are people who think everything should be heavy and hard to understand. They think the more complicated a thing is the better it is. All that is wrong.

It does not matter what people say about making life complicated. God's ways are simple, plain and fundamental. Nothing in all the world can take the place of righteousness, goodness, kindness, love and such things. They are the old fundamentals of good living.

And it does not matter how great civilization becomes men still sin and do wrong. They still need a Saviour. Jesus cannot be put out of modern life. He is needed today as always.

Things in themselves are no good without life. And nothing can take the place of a life with God. When you are living your life according to the simple, plain, fundamental teachings of Jesus you are doing the best thing you can possibly do. It is the life which counts. And there is no greater life than that which Jesus gives to those that love and serve Him.

OBJECT LESSONS

SYDNEY E. BACK

I. The Little Ant

Have a pile of sand about the size of an ant hill. Also the pictures of ants and the hills they make in the tropical countries.

The ant is a very small insect, one that men have studied for years and find they have little towns. In these towns they have armies for their own protection. There are plant lice of a V-shaped type used for milk; these are ant cows. *(To further enlighten yourself on the subject briefly, read the Encyclopedia Britan-*

nica. There you will find many interesting things to give the children.)

Ants are known as great workers (*use the sand here and have the children notice the number of grains there are there; tell them how they carry sand up from quite a depth.*) Whenever I talk of ants it always reminds me of two fine stories that you can use to tell that ants are keen little workers.

In one of our western cities a Chinaman had opened a laundry. Not far distant, on the same street, was a saloon, with the words, "NEVER CLOSED," above its doors. Near by, in another direction, a drug store hung out notice, "OPEN ALL NIGHT." The Chinaman wished to indicate that he, too, was alert and always ready for business, so he put above his doors the words, "ME WAKEE TOO." (*Is there not a suggestion to those of us who are working not for worldly gain but for the riches which are spiritual and eternal?*)

The second story is as follows: In the mountains, a man was taking a stage coach. "What do you want, first, second, or third-class ticket?" There was one apartment to the coach, the passenger found later, after he had taken first-class passage. He was thinking, "What makes the difference? All occupy the same apartment." At last they came to a steep climb. The man on the stage set the brake. Leaning over, he called: "First-class passengers, keep your seats, second-class passengers get out and walk, third-class passengers, get out and push." In the present era we want third-class passengers, pushers.

Moral of the lesson is this that the church needs lots of little workers, workers that are wide awake and workers that are of the third-class.

Let us be busy little ants for Jesus Christ.

2. Three Christian Monkeys

The object needed for this lesson is the three little Japanese monkeys, those that speak, see, and hear no evil.

Here we have three little monkeys, one we notice has his hands over his mouth, so he will not speak any evil about anyone. This is a very wise thing to do.

A European correspondent tell us this:

"In every French railroad train and in all public places could be seen the printed warning: 'Taisez-vous!' (Shut your mouth.) It went on to explain that spies might be riding near you and listening to everything you said. The American soldiers, in the full flush of eagerness and enthusiasm, sometimes were wont to tell their stories of how their platoon, or regiment, or division, cleaned up the Boches in a certain fight. Certain stringent warnings

were issued to all American troops, as well as Y. M. C. A., Red Cross and other workers, to observe the French warning and keep their mouths shut tight, whenever the spirit moved them to discuss what glorious deeds the dough-boys were up to.

"Up at headquarters they put it, not so tersely, but according to the old rhyme:

"A wise old bird sat on an oak,
The more he heard the less he spoke,
The less he spoke the more he heard.
Why not model after that wise old bird?"

The other has his hands over his eyes, so that he cannot see any evil or wrong. We all see many things, this the little monkey knew to be true, so he covered his eyes, as we should do to some things in life.

I recall a little Italian girl who came to our Sunday School, poor and unable to dress as well as the other children. Some of the girls would make fun of her and this would make her cry. One Sunday I called the girls together and told them her mother was sick and her father only made a little money and out of that had to pay the doctor. After that the girls were altogether different, they closed their eyes to the old clothes she wore and only saw the beauty of the little Christian Italian girl.

We find another monkey who believes in closing his ears with his hands, so he can hear no evil.

There is a story called "THE THREE SIEVES," told by Ella Lyman Cabot of a little boy who, running home from school, shouted to his mother:

"Oh, mother, what do you think I heard about Tom Jones?"

"Wait, son," said his mother. "Did you put what you heard about Tom through three sieves before you decided to tell me?"

"Three sieves! Why, what do you mean, mother?"

"The first sieve is called Truth. Is what you heard true?"

"I don't really know, but Bob said Charlie told him that Tom—"

"That's rather roundabout. And the second sieve is Kindness. Is it kind?"

"No, it isn't kind."

"And the third sieve is Necessity. Must you tell this?"

"No, I don't need to tell it."

"Well, if it may not be true, if it is not kind, and if it is not necessary for you to tell, let the story die."

Are we willing to put the tales we hear about people through three tests or three sieves before we pass them on? What tests shall we as Christian boys and girls apply to the things which we tell about others?

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Where Washington's Ancestors Lived

Josh. 24:2. "Your fathers dwelt on the other side."

From an article on the above subject ("Great Thoughts," London, September, 1937) the following paragraphs are taken. The author is Robert Brownlow Littleton.

1—Sulgrave

Three centuries ago Queen Elizabeth came to Sulgrave. She was on one of those "progresses" that monarchs were then accustomed to make through their dominions. To record that honor the coat of arms of the Virgin Queen is embossed over the Sulgrave Porch. The Washington arms are placed on the arch of the main doorway. From the two bars and three stars that form them came the American flag. So runs the legend, though with what support in fact, I know not.

But as to their being the Washington arms there is clear and abundant proof, for this same insignia can be seen on monumental brasses, on tombstones and on other stonework. A large American flag waves before the manor-house. Incidentally Sulgrave is, so far as my information goes, the only strip of English soil over which floats the stars and stripes. (I exclude, of course, the American embassy and consulates.)

2—The Paradox

Robert Washington (he who entertained good Queen Bess) was the last of his line actually to live at Sulgrave. He died in 1619. John Washington, his great grandson, founded the American branch through his removal to Virginia in 1657. The records describe him as "second man in sayleing ye vessel" there. As a staunch royalist he refused to remain in England under Cromwell's rule. Hence there arises a paradox. John Washington, a monarchist at odds with a republic, emigrates to America. George Washington, his great grandson, a republican at odds with a monarchy, helps America to become a republic.

George Washington, Farmer

Gen. 9:20. "Began to be a husbandman."

Washington was a mighty farmer in his day, and some idea of the extent of his farming operations may be formed from the following facts: In 1782, he had 500 acres in grass, sowed 600 bushels of wheat, 600 acres with oats, and prepared as much with barley, corn, potatoes, beans and peas. His stock consisted of 140 horses, 112 cows, 285 working oxen,

heifers and steers and 500 sheep. He constantly employed 250 hands, and kept 24 plows going during the whole year, when earth and weather would permit.—*Kansas City Star.*

Washington's Pocketknife

Heb. 13:17. "Obey them that have the rule over you."

During the Revolutionary War, George Washington frequently told his fellow officers that when he was a boy his mother had given him a small pocketknife upon which was inscribed the command, "Always obey your superiors."

At one time during the war Washington came to the conclusion that he could endure no longer the stupidity and selfishness of the Continental Congress. He therefore wrote out his resignation and, calling his officers together, told them that he was through.

Washington's good friend, General Knox, then asked Washington to be allowed for a moment to hold in his hand the pocketknife which Washington's mother had given him.

"You see the words written thereon, General," said Washington's good friend. "Yet here at a very crucial time in our national life you are saying that you cannot longer obey these stupid and unreasonable orders. Remember that we are servants of the Continental Congress, and as such must obey it."

The up-shot of the matter was that Washington reconsidered and decided to obey the counsel which up to that time he had never thought for a moment of disregarding.—*Earl L. Douglass, D. D.*

Washington and His Mother

Prov. 1:8. "Forsake not the law of thy mother."

Any biographer who tries to gloss over the differences between Washington and his mother seriously obstructs a true understanding of either of them, for in these differences lay a revelation of the power of two natures, each with its own important sphere in life. When in one clash Mary Washington asserted her prerogative as a widowed mother and prevented her son at 15 years of age from sailing as a midshipman in the Royal Navy, though he wore the King's uniform at the time and even carried the dirk of a sub-officer, she deserved well of her country. Her failure in later efforts to turn him from a military career only emphasized her maternal wish to conserve his life and happiness.—*The New York Times.*

Lincoln's Face in Marble

I Kings 8:14. "His face."

Photographs of Abraham Lincoln go to show that the features in repose made his a homely face. The testimony of those who saw him under the influence of cheerfulness or benevolence is that his face when lighted up was singularly beautiful. In Mr. French's face of Lincoln (Daniel Chester French's statue of Lincoln in Washington, D. C.) there is "majestic sweetness;" and the "lips with grace o'erflow." In the single moment allotted to the sculptor, the artist has expressed what is permanent in the character of Lincoln; and, fixed in the marble, that expression has unchangeable duration.—"*Washington Past and Present*," by Charles Moore (*The Century Co.*)

Two Monuments of Great Patriots

Ex. 28:12. "Stones of memorial."

In the Lincoln Memorial the people of the United States have a second monument of the highest class. It ranks with the Washington Monument among the world's supreme works of enduring art. Both typify worthily the character of men who have played significant parts in the history of civilization. Both represent the highest reaches of art in their day and generation in this country. Both appeal to the highest and deepest emotions of patriotism as exemplified in two lives in which no shade of personal ambition darkens a supreme devotion to liberty and humanity. Both stand in vital relations with those centers from which law emanates, is declared, and is executed. So they take their place as the expression of the national life of the American people.—*Moore's "Washington Past and Present."*

Lincoln the Lawyer

Josh. 22:5. "Take diligent heed to . . . the law."

Lincoln was admitted to the Illinois bar on March 1, 1837. Emanuel Hertz in an article on "When Lincoln Rode the Circuit" (*New York Times Magazine*, Feb. 7, 1937), says: "Lincoln, the lawyer, was Lincoln at his greatest." From that article the following illustrations are taken:

1—Kindness to Clients

He could be kindly with those who were hard pressed. He wrote to a client: "I could have got a judgment against Turley if I had pressed to the utmost; but I am really sorry for him, poor and a cripple as he is." He took the case of the widow of a Revolutionary soldier, who had been swindled by a pension agent. His own notes for the brief from which he spoke ran as follows:

No contract—not professional services—unreasonable charge—money retained by Defendant, not given by Plaintiff—Revolutionary War—describe Valley Forge privations—ice

—soldiers' bleeding feet—Plaintiff's husband, soldier leaving home for army—Skin Defendant! Close!

Everyone in the court room, including the defendant, was in tears when the argument was finished, the widow won her case and Lincoln refused to accept a fee from her.

2—Sensitive to Injustice

He could be firm in demanding a proper fee for his services from those who could afford to pay, and unforgiving when he was sure an injustice had been done him. In 1861 a delegation from Michigan came to him to urge the appointment of a Detroit lawyer to a vacant place on the Supreme Court. When all present had spoken, Lincoln rummaged in an old desk which had been brought from Springfield and read aloud a letter which had been written to him years earlier by the lawyer in question. It ran as follows:

Dear Sir: Your bill for \$300 for legal service in the tax case received and contents noted. I think your charge is altogether too much. The work done was nothing but what a country lawyer could do, and I enclose a check for \$100, which you will please accept in full for your services in that suit.

Lincoln replaced the letter, turned the key and swung around to face his visitors. "Gentlemen," he said, "the man who wrote that letter has not the requisite sense of justice that would warrant me in appointing him to the Supreme bench of the United States. Gentleman, I wish you good morning."

3—Inherent Honesty

He was honest, but not out of policy, but because it was literally impossible for him to be otherwise. A. H. Chapman has told of one instance in which Lincoln, convinced of the innocence of his client, relied mainly on one witness to clear him. The witness told, under oath, what Lincoln knew to be a lie, although no one else knew it. Lincoln rose when the testimony was concluded. "Gentlemen," he began, "I depended on this witness to clear my client. I now ask that no attention be paid his testimony. Let his words be stricken out. If my case fails I do not wish to win it by a falsehood."

His frankness, followed by a magnificent summing-up of the merits of the case, brought a verdict of acquittal.

Belittling George Washington

Gen. 20:16. "Thou shalt not bear false witness."

A question was sent to Dr. Daniel A. Poling to which he gave an answer in *The Christian Herald*. Question and answer were as follows:

What do you think of journalists and other writers who attack the character of George Washington or are flippant in speaking of Abraham Lincoln?

I grow weary of public speakers and public

The Union Understands——

“Thank you so very much for your kind letter. Yours is the only insurance company which seems to have any idea of personal loss and I appreciate it very greatly.

“In filling out your papers, I have been able to avoid much of the red tape required by the others.”

So writes the widow of one of the sixteen members of the Ministers Life and Casualty Union who met accidental death in 1937.

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men generally, novelists and story writers who capitalize the real or fancied frivolities of the great figures in our national life. They do it in the interest of personal publicity. However George Washington may have worn his cravat, handled his knife at the table, and carried himself under the strain of a few unusual circumstances, he was a heroic soldier, a mighty captain, a Christian gentleman, a patriot and statesman. He was first in war, first in peace, and first in the hearts of his countrymen. These are the qualities we should forever remember.

As for Abraham Lincoln, those who slight him in the least are not friends of mine.

Jesus Would Do, If—

John 3:1. "A teacher come from God."

Some stories I hear I at once forget, but this one has been in the front of my memory every day since I found it some weeks ago. It is about a Russian who was discussing Communism with a Christian man of another race. Finally, the Russian said: "One of the weaknesses of Communism is that it has no continuous ideal running through the years. For a while we are loyal to Lenin, and now we are loyal to Stalin. In a few years we will have to shift our loyalty-gears again. What we need is someone like Abraham Lincoln, who can live through the generations." "But," said the Christian, "you can't have Lincoln, for you have no slaves. Why don't you take Buddha?" "Because he doesn't appeal to those who work," said the Russian. "He won't do." "Then why not take Confucius?" further asked the Christian. The Russian shrugged his shoulders, and said: "He never worked. He won't do." "Well," said the Christian, "why not take Jesus? He worked in a carpenter's shop." The Russian thought a little while, and then said. "Jesus would do. He would meet every need, if it were not for the fact that He has not been very successful with you."—"Ezra" in *The Methodist Recorder*, London.

Nearer Goal Than They Thought

Psa. 54:4. "God is mine helper."

There is a story told of an Arctic expedition in which the men apparently made no headway. Weary, they continued to plod, yet it seemed as though they were making no progress. Taking their bearings, however, they found that they were nearer their goal than they had dreamed. The very ice-country on which they had been wearily moving had itself been drifting, and thus they were unconsciously carried forward. Even so does God, unsuspected by us, help us in our onward journey.

Achievement of the Treadmill

Gal. 6:9. "And let us not be weary in well-doing."

When I was a boy, a man used to come to my father's barn to do the threshing. The threshing machine was driven by means of an old treadmill. It was interesting to see the horses tramp that treadmill. They did a lot of walking, but they never seemed to get anywhere. But that old treadmill was hitched to the machine that threshed the wheat that gave food to man and beast. The tramping of those horses was highly necessary.—*Dr. F. T. Stamm.*

CHURCH AND SOCIETY

J. J. PHELAN, D. D.

Why Was Lincoln Murdered?

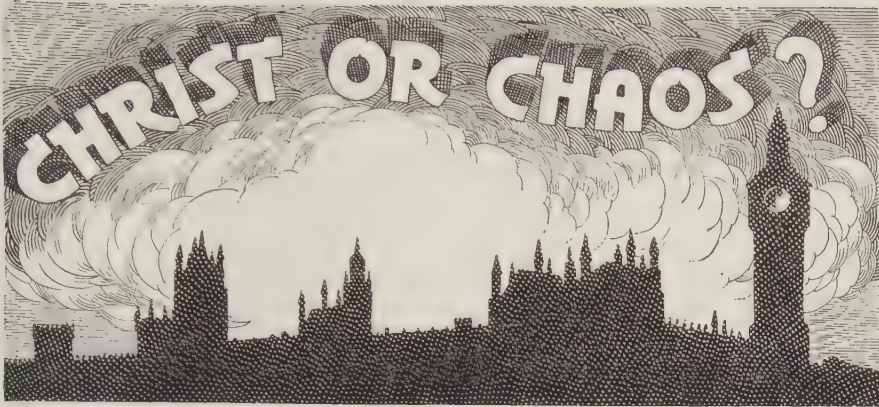
Rev. 6:10. "How long to avenge our blood?"

Many contributing causes and interlocking motives are seen, and many are the ingenious answers given. We must have more knowledge, or at least, a studied consideration of all matters concerning the Civil War and the early reconstruction period. The student must re-live the days of Lincoln again. He should know of conspiracy, plots to kill Cabinet members; the case against the radicals and John Wilkes Booth, the trial and treatment of the prisoners; the hatred toward rebel leaders and activities of the copper-heads, even the evil rumors against President Johnson and Secretary Stanton. Was the deed instigated by gold speculators, their friends and accomplices? *A big subject concerning a very big man!* A well-indexed work that is provocative, technical and evidently factual, "Why Was Lincoln Murdered?"—is written by a Chicago chemist, (Otto Eisenshiml). Why shouldn't religion and a sense of justice demand the facts concerning the death of "Honest Abe?"

Duties of Democracy

Philip. 2:25. "My brother, fellow-laborer, and fellow-soldier."

It is one thing to emphasize the "privileges" of democracy, and another, to lay down the law concerning the "duties" and "responsibilities of democracy. The dictum of Washington still stands: "The power and right of the people to establish government presumes the duty of every person to obey the established government." These leaders made all groups understand that democracy was neither a "right" nor a "left" wing of mobocracy; and that true democracy was a leveling-up, rather than a leveling-down process. The merit of democracy, as in prophetic religion, is its defense of the worth and dignity of man. Democracy does not use force to enforce its mandates and ideals. It uses parliamentary methods, champions right of free speech and trial by jury, and resorts to arbitration, con-



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ciliation and common sense. It's government is a mutual compact.

Imperishable Imperatives

Jno. 4:24. Must Worship Him . . .

The "you-must-or-we-perish" formulas in economics, education, politics and some forms of religion—have bogged down considerably of late. Reason: We're over-stocked with stock short-cut human imperatives and mandates, calamity-howling alternatives, direful forebodings and prophecies of despair. But for the grace of God, we all might be "static!" What a contrast are the "musts" and "oughts" of Jesus? A few: "I must be about my Father's business"—"I must be delivered into the hands of sinful men"—"You must be born again"—"What you ought to say"—"These ought you to have done"—"You ought to have deposited my money." You will find the words "must" and "ought" over 130 times in the Bible. Man's imperatives are perishable—God's are imperishable.

Church-State Issue

Titus 3:1. "Obey the constituted authorities."

Turn over the newspaper files of 1937, and see if the five or six big news items are not the Relation of Church and State.

1. We see the abdication of the King of England because of pressure brought by the Church of England. 2. The case of Justice Black of the Supreme Court, whose one-time connection with the Ku Klux Klan made his appointment a religious issue. 3. The issue whether church property shall be made exempt from state taxation; and shall public tax-funds be applied to support of parochial schools? 4. The ever-recurring question: Shall religion be taught in Public Schools and in what form? 5. How far can the Church go in support of Prohibition? Support of War? The subject of the Relation of Church and State is pertinent to our religion.

Religion of Solicitude

Luke 15:4. "Go in search of the lost, until he finds it?"

Is the chief aim and end of your religion—the securing of a warm and glowing heart? Is the sole purpose of any religion simply to create an ecstasy of feeling, a rapture of emotion? We think not. Solicitude and concern for sinners, presumes a troubled spirit, a greatly disturbed mind and anguish of soul. These power-working attitudes, in a large degree, passed out as the New Age came in, and what a loss! A truly spiritualized and sensitized Christian is one who really cares for your soul. He needs not a seismograph to remind him that the world is in violent commotion, and that souls are in need of God.

The "warm glowing heart" will come all right, but only as a new wine and ferment. We must subordinate our inner joys and external comforts, even to the hard and narrow way—the Religion of the Cross. The triumph of the Cross is the solicitude of the Cross. When the lost sheep, coin and son are found, heaven and earth will abound in religious ecstasy and emotion, rapture, transport and joy.

Fitting For Life

II. Tim. 2:15. "Win God's approval as a workman."

Formerly, churches were much concerned in preparing their members. How to Die. Today, we stress more and more How to Live, believing, that if we live right, we shall die right. Why not then a working church, in which every new member is given some definite and specific Christian work, and then held responsible for its performance? A competent Research and Assignment Committee will outline the work, select the proper individual and then train and equip him. Industry does not resort to "hit-or-miss" methods. It has its Departments of Research, Finance, Production, Sales and Distribution. Our High Schools are re-vamping their curricula. Originally, the High School Course was a pre-college equipment, primarily. But today, only 70 per cent (from 14-18 years) even attend High School, much less complete the course. A new type of educational equipment is demanded, one, which the pre-college standardized High School is not equipped to give. Many school boys and girls must get "jobs" and work immediately. Are they equipped?

Church and Amusements

I Thess. 5:22. "Avoiding every kind of evil."

You will find flexible standards in amusements as in business, morals and religion. Consider the *quantity* and *quality* of attendance in any popular playhouse in the average industrial city. Then compare attendance in the average church. Many good persons hardly realize that church and movie ideals are not synonymous; that amount of patronage and degree of popular acclaim is no criterion of quality output; that "moron fodder" is still food for mental weaklings, however gilded and attractive it may seem; that the movies as a possible substitute for the church is incongruous and incompatible with common sense and decency. "I saw it in the movies"—you say. Suppose you did. Murder, arson, safe-blowing, infidelity, lying, stealing, profanity and drunkenness are likewise seen in the movies. Are they worthy of emulation the more? In what grade is one who thinks of his "talkies" as a monitor and proctor in morals and religion?

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BOOK REVIEWS

I. J. SWANSON

THE MODERN FAMILY AND THE CHURCH

By Regina Wescott Wieman. Harpers. 407 pp. \$3.00.

The author is an outstanding student of the family and the Church. She sees that both are seeking to preserve social and ethical values. She is a counselor in problems of individual and family adjustment; and on the other hand she is deeply interested in binding the family and church together. She is a leader in the fields of psychology, of the child, the parent, and religious education. Every minister and teacher of religion and the church as a whole ought to study this important, vital work. Dr. Wieman's book discusses *The Family in the Life of Today; the Church and Its Relation to the Family; and Facing into the Future*. Under the latter Dr. Wieman examines trends in the work of the churches, suggests programs for the conservation of the family, and prepares outlines for study groups.

An important, needful and vital book on the family, the church and religion.

THE CHOICE BEFORE US

By E. Stanley Jones. Abingdon Press. 235 pp. \$1.50.

The intensity which characterizes Dr. Jones in his spoken message is found in this volume. The sentences are terse, and epigrams abound. For instance: "It is hard to keep other values if God as the central value goes." "If you lose your sky, you will soon lose your earth." "All exaggerations must be paid for in disillusionments and despairs."

The life of the author "is aglow with the gospel he so thrillingly preaches." His books "are all Christ-centered." The nine chapters begin with "The Kingdom," and close with "The Choice Before Us." There are chapters on "Fascism," "The Religion Underlying Nazism," and "A Comparison between Nazism, Fascism, Communism, and Christianity." Most arresting is the chapter on "The Prodigal Society." Dr. Jones here affirms that "We were never so near to war and never so near to getting rid of war, never so near to universal poverty and never so near to getting rid of universal poverty."

This book is worthy to stand on the shelf by the side of the previous works of Dr. Jones, and is one which leaders of Christian thought will read with eagerness.

—W. J. H.

THE CHRISTIAN USE OF MONEY

By Irwin G. Paulsen. Methodist Book Concern. 64 pp. 25c.

This is a reprint in revised form from the book "It Is to Share" by the same author, due to the demand for this part of the book as a separate unit and in an inexpensive form. This is a study project on the attitude toward and the use of money. It is an outline of procedure that is flexible and adaptable to the local needs. It is planned for Bible classes, women's societies, church-night study groups, schools of missions, stewardship, etc. The author has not broken up the material in so many "lessons," but has prepared this as a guide for leaders. It will serve as an excellent guide for procedure and the appendix, which is the latter half of

the book, is rich in source materials, and quotations from many books on the general subject. Suggested worship materials are included.

Dr. Paulsen has rendered a valuable service, and this booklet should be much used.—G. W. M.

TEACHING CHILDREN

By Blanche Schwartz Hollenbach. Revell. 83 pp. \$1.00.

This book is the result of the experience of the writer as superintendent of the Primary Department of the First Presbyterian Church, Perth Amboy, New Jersey, for fifteen years. The arrangement of the room in which children of primary years are to be taught, the matter of the teaching, and the purpose of that instruction are all adequately dealt with by one who has done the thing she is telling others how to do. It is a simple but good book of plans, suggestions and methods for teaching children of Junior and Primary years. The introduction is by Will H. Houghton.—C. H. N.

I WILL LIFT UP MINE EYES

By Glenn Clark, Professor of English at Macalester College in Minnesota, author of *The Soul's Sincere Desire*, etc. Harpers. 178 pp. \$1.50.

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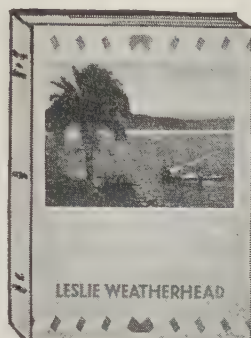
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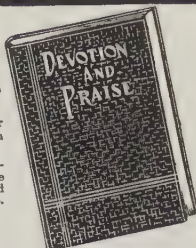
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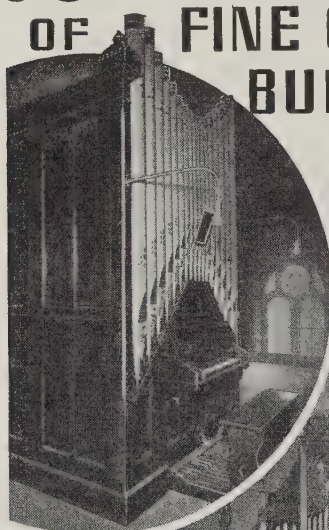
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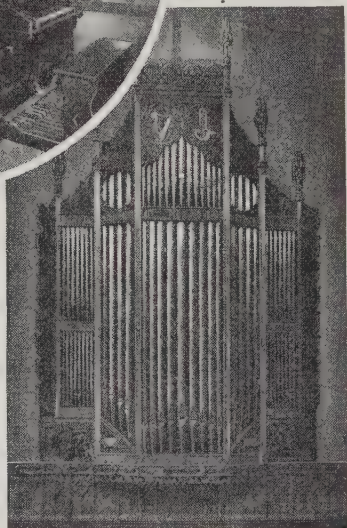


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THE FUTURE BELONGS TO YOU

By Roy A. Burkhart. Abingdon Press. 76 pp. 35c.

The sub-title, "A Personal Message to Young People Who Commence with Seriousness the Life That Shall Be Their Way of Living," suggests the purpose and contents of this booklet. The chapter titles are "Believe in the Dawn," "Face in the Right Direction," "Raw Materials for a Philosophy of Life," "Living Creatively with Others," "The Vocation You Will Choose," "The Home You Will Build," "The Appreciations You Will Cherish."

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Compiled and edited by William Marion Runyon. Introduction by Will H. Houghton, D. D., President, The Moody Bible Institute. Revell. 182 pp. \$1.50.

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THE MORAL TEACHING OF JESUS

By A. D. Lindsay, Master of Balliol College, Oxford. Harpers. 186 pp. \$1.50.

This is the moral teaching of Jesus, as found in the Sermon on the Mount. Dr. Lindsay is free from bias, economic or political. His aim is to discover the basic principle—the way of human life—as Jesus taught in the sermon on the Mount. Dr. Lindsay seeks first of all to study the Sermon on the Mount. After that, Dr. Lindsay seeks to explain the Gospel of Perfection, Treasure in Heaven, Worship and Reverence, The Gospel of Non-Resistance, and Men and Women. Dr. Lindsay's exposition of the moral teaching of Jesus is clear and of practical application.

FROM FRIENDSHIP TO MARRIAGE

By Roy A. Burkhardt. Harpers. 161 pp. \$1.50.

Dr. Burkhardt sets out to write a book that will show young people how to make the most out of friendship, and how to discover genuine happiness in boy-and-girl relationships. Not only does he succeed in doing so, but he compiles the most comprehensive and sanest volume on the sex question published in recent years. Its chapter deal with Friendships, Dates, Intimacies, Choices, Engagements, Marriage and the Home in a Christian, commonsense manner which must be helpful to young people who are passing through the various stages of life therein described and to those older leaders who can guide youth in their struggles. The outlines at the beginning of each chapter, and the questions for further study at the close of each chapter add to the value of the volume.—C. H. N.

NEW CHAPTERS IN NEW TESTAMENT STUDY

By Edgar J. Goodspeed. Macmillan. 219 pp. and index. \$2.00.

Dr. Goodspeed's many years of labor on the New Testament rank him as one of America's outstanding scholars, and anything he feels worth printing is worth notice and study. Four of the eight chapters in this book were given at Colgate-Rochester Divinity School as the Ayer lectures. The whole subject matter comprises chiefly things which do not fit into another New Testament book but which nevertheless ought to be considered.

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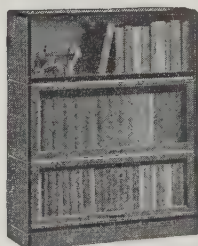
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A mule cannot kick while working.

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Correct the example you are settings others.

The empty head like the empty stomach is easily poisoned.

Work with the Construction Gang, and not the Wrecking Crew.

Many a man thinks he is weighing arguments supporting a theme, when he is merely re-arranging his prejudices.

The empty head of the preacher spells empty pews in the church.

Only weaklings pity themselves: strong men seek worlds to conquer.

No hope, no achievement.

All worthwhile things in life are free.

Evil can be crowded out with good.

Bear your burdens; they will prepare you for greater ones.

Bargains are worth what you pay for them.

Look for a bigger job, not an easier one.

We earn love by loving others.

No man is unimportant to God.

Stick your nose up, and watch your feet slip.

Work builds men, regardless of pay.

Who paid the pioneers who built the foundation upon which we live?

Self-pity is a sign of weakness.

Life's bargain hunters usually find themselves holding the bag.

God helps the man who tries.

Idleness is a disease hard to conquer after it has gotten set.

God-fearing citizens fear no just law.

Things need changing at times. Prayer does it.

Sit-down strikes rob both the striker and the employer.

You share the benefits of Christian community life; why not its responsibilities.

The Church has made goodness commonplace.

Decoys are set for ducks and geese, why do they lure men?

MID-WEEK SERVICES

I. How Old Art Thou?

Invocation

Hymn: "Love Divine, All Love Excelling."

Scripture: (Have young man dressed as messenger enter with scroll. Open and read, while messenger waits in reverence until the end of reading. Read from scroll Second Peter, chapter 3.)

Hymn: "Jesus, Saviour, Pilot Me."

Pastor: "How old art thou?" This question was addressed in the conventional form of Oriental courtesy to the venerable patriarch of 130 years, and called forth an answer equally polite, and which, though couched in terms of becoming personal humility, discloses not obscurely a proud sense of belonging to a superior race. Pharoah's question, however, awakened thoughts in Jacob's mind not included in his reply. Stage by stage his memory goes back to certain unforgettable scenes in what he calls "the days of the years of his pilgrimage," beginning at his birth with the heel-catching gesture which was to give him his permanent name; he passes on to his crafty theft of his twin brother's birthright; his flight for his life into exile; his vision and vow at Bethel; his 14 years' servitude for Rachel's sake; his final breach with his father-in-law; his deadly fear of Esau's revenge; his inconsolable grief at the departing of Rachel's soul; his agony at sight of her son Joseph's blood-stained coat; his pain over the treachery of the older brothers who sold Joseph into slavery; and—now the appalling famine which threatened his whole family with extinction.

"Few and evil," he exclaims, "have the days of the years of my life been, and have not attained unto the days of the years of my fathers in the days of their pilgrimage."

Who of us present here have not in like manner caught sudden visions of crucial and decisive turning points, teeming with happy or tragic possibilities? Who of us here has not at times become solemnly aware of kinship with predecessors nobler and worthier than ourselves? Who of us here is an entire stranger to that feeling of pride in a worthy heritage.

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tian history. (*Speaker develop theme to help listeners to realize kinship with the Saviour is awaiting all who will accept His great concept of the human spirit.*)

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, Jesus; be forever blessed.

Once they were mourners here below,
And poured out cries and tears,
They wrestled hard, as we do now
With sins, and doubts, and fears.

I ask them whence their victory came,
They with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.

—Notes from Meditation by Marcus D. Buell.

Hymn: Who Are These Like Stars Appearing."

Benediction.

II. Your Mother and You

Prayer: Heavenly Father, open our minds and hearts unto the magnitude of the lesson Thou hast given us this hour. Help us to understand somewhat of the power of example, and the sermons in our deeds. We ask in Jesus' Name. Amen.

Hymn: "May We Thy Precepts, Lord, Fulfill"

Scripture: "Either make the tree good, and its fruit good; or make the tree corrupt and its fruit corrupt; for the tree is known by its fruit." Matt. 12:33.

Meditation: The story of Mothers is told by their children's lives. Have you ever thought of that, Mothers? We live day by day, hour by hour, the teachings, training, and example of our mothers. Your mother is judged by your life. My mother is judged by my deeds and my actions. Is it the kind of story we want the world to know?

What kind of biography do you want your boy and girl to write of you in daily living through the years to come? (*Speaker develop theme on the basis of text or Scripture according to the need of members present.*)

I wish that His hands had been laid on my head,
That His arms had been thrown around me,
And that I might have seen His kind look
when He said:

"Let the little ones come unto me."

Hymn: "A Charge to Keep I Have."

Benediction.

III. Individual Success

Prayer: Heavenly Father, grant us grace to recognize and follow the gleam Thou hast planted in our individual hearts. Help us to account as success that which pleases Thy Holy Will, and to count as wasted that which leads

away from Thy guidance. We ask in Jesus' Name. Amen.

Hymn: "O for a Closer Walk with God."

Scripture: Matt. 13:1-23.

Meditation: A sculptor whose name is listed among the great and successful in his field had been working for months on a War Memorial for a northern town in England. He had invited members of the council who had commissioned him to view the clay model, and told them something of the scores of times he had remodeled some of the details of the work before his mind and eye were satisfied. "Very often," he said, "I've almost given up in despair. It seemed as though it was impossible for me to say in clay all that I meant to say. And, sometimes I have wondered if those who will see it when it's done will understand; whether I've not been wasting my time."

The artist pointed out the various features of the model, and continued, "When it was finished and I was sure I had done my best, I was oppressed by the feeling of failure. I was actually on the verge of destroying it when I saw the gardener go by. I called him in and asked him what he thought about it. 'Bless you, mister,' he said, after he had looked at it for some time, 'I know nothing of such things. I don't know what I think about it. I only know this—it makes me want to cry.' I knew then I had not failed," said the artist.

The one merit of that story is that anything to be successful must move men emotionally, and must make them express that emotion in the right direction. Any deed that does not stir the heart to greater accomplishment lacks the elements of success. Success is not measured by money—yes, we must have money to live, but that takes very little. Our great trouble is that most of us act like children regarding the things it takes to live. The rich man sleeps no more soundly; eat no more often; wears no more suits or shirts than the man of moderate means. All things of real merit in life are free; they have no money value. Success in life is attained when we learn what is worthy a man's time and energy. (*Speaker develop theme to appeal to the audience for greater and more wise discrimination of life's choices.*)

"For so the whole round world is every way Bound with gold chains about the feet of God."

Hymns: "Light of Light, Enlighten Me." "When I Survey the Wondrous Cross."

Benediction.

IV. The Spirit Inside

Prayer: Grant us insight into the lessons of life, Heavenly Father, so we may grow in grace and spirit. We ask in Jesus' Name. Amen.

Hymn: "Workmen of God, O Lose Not Heart."

Scripture: Eph. 2:1-22.



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Preacher: (Read the following dialogue, or have several readers take the parts.)

There is a story told of a young man named George Mansfield, who found many things in life that puzzled him, just as most young men and old men do this day. He went one evening, as he did often, to visit his best friend, Lyman Burton.

Burton was thirty years older than George. His hair was a little gray, but his clear blue eyes were full of youth and peace.

"I have always been told and often read that the heavenly Father takes care of His children." George always stated his difficulties frankly.

"Yes." Burton's eyes were turned to a spot of sun that lingered on the hill east of the valley.

"Well, it does not look like it."

"Why?" He still watched the sunlight.

"Well, it doesn't. I have seen too many cases where the wicked prospered and the righteous were poor, where the evil were happy and the good wretched. It does not look as if religion helps very much in this life, after all.

"Of course I know the arguments," he hurried on, as Burton turned his eyes to him, "about us not knowing what really is prosperity, and that health and money and comfort are not what they seem. But that kind of argument does not satisfy—at least, it does not satisfy me."

"Take the case of old man Monroe who lives down by the creek here. If there was ever a good man, Monroe is one. He surely is a faithful Christian. He has always wanted to have money enough to educate his children, but never has. He has prayed every day for years that Charley might get well, but he has not; he gets worse all the time. Last year the lightning killed one of his horses—he had only two. This Spring the wind blew down his barn, and his cow was drowned in a freshet. The family has always lived on the ragged edge. I suppose they have enough to eat and wear, but that is all. How do you account for a case of that kind?"

"There was a time," said Burton, gravely, "when they did not have enough to eat and wear. They were hungry and cold most of the time for ten Winters—the neighbors had to give them food. That was in the days before Monroe became a Christian. He was a bad man then, and could not hold a job, and wasted what little he did make.

"It seems very good to them to have a dry roof, three rooms, and plenty of good food out here where the air is clean and the world at peace. I have heard them thank God for it many times. Have you talked with him since the lightning killed his horse and the wind blew down the barn?"

"Yes," answered George.

"Did he complain?"
 "No."
 "Was he out of heart?"
 "No."
 "Did he speak bitterly of his fellow men?
 Of luck? Of Providence?"
 "No."

"Then you have your answer." Burton smiled thoughtfully.

"I don't quite understand," said the young man.

"You see, George," Burton explained gently, "you are looking in the wrong place. The spirit works inside instead of outside. When a man is born again, it is his spirit that is changed, and not the world outside.

"He has the same body and brain. It may be an inefficient body and incapable brain; it may be a body cursed by heredity and weakened by habit, a brain undisciplined, untrained. The spirit will help him make the best of that body and brain, but it will not make them over for him. He will still be subject to disease and pain and failure as before.

"The world outside is not changed; there will still be storms and pestilence and famine. But his attitude toward it is changed.

"Instead of making his body and the world over so these difficulties may be removed, the spirit makes the real man—the inside man—over, so he can face them and conquer them by getting good out of them. When pain and misfortune come, they bring, instead of bitterness and despondency, sweetness of spirit and renewed faith.

"And to know this, that the spirit has been quickened into life that evil cannot quench nor disaster embitter, is to possess 'that peace which passeth understanding.'"—*Youth's Companion*.

*Hymn: "Let Us with a Gladsome Mind."
 Benediction.*

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thoughts are in evidence. "Not doing thine own ways" rebukes the listless tendency to "Do as I please." This latter impulse makes for "Blue Monday" rather than the former. Blue Monday! Stiff joints, a cold gray brain, Befogged vision like an autumn rain: A wide yawn and a weary sigh; Backward glance at the day gone by; Six days ahead! Oh My! O My!—BLUE MONDAY.

III. Thoughtful churchmen in Philadelphia lately inaugurated an "Anti-Moth Ball" Crusade, with the idea of sustaining worship throughout the summer; intimating that religion is not a pious cloak to be folded away in seclusion for a part of the year. Chinese and Japs make pilgrimages to mountain heights in exercise of superstitious customs. Surely enlightened children of God should look upward every week, in intelligent contemplation, and with greater satisfaction. Sunday should not be a blank stretch of intellectual indolence; but a habit of thinking the thoughts of God in the rarest of atmospheres.

Church and State

(Continued from page 60)

a dictatorship. And, such a State inevitably comes into being when a substantial majority of a nation's people give their highest allegiance to the voice of man. So Hitler rules Germany. There the line of conflict is clearly defined. The choice is plain to everyone. Here, however, the danger is that there is no consciousness of conflict. We are so emersed in a naive secularism that we fail to recognize an increasing paganism in our attitudes on fundamental matters. Let it be known that the factors which can make this nation into a totalitarian State, whatever our form of government may be, are becoming increasingly dominant in our life as a people.

It is time for the Church to assert its right to serve as the teacher and conscience of the State through an alert, informed, and thinking membership. For 19 centuries whenever the Christian Church has been vigorous and obedient to its purpose it has been characteristic that people known as Christians should out-think the unChristian world of their generation. The trouble with much of Christianity in the United States today is that it is dead from the neck up. Its ranks are cluttered with people who have a kindergarten conception of what Christianity really means and who make little or no effort to tussle with the problems and tensions of this day in the light of Christian principles. Such people, despite their sympathies and sentiments, are but rubber stamps for the opinions and practices of a

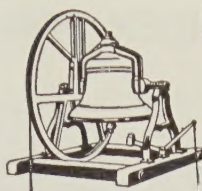
pagan society. The forces of the opposition are not apathetic. Why should we be intellectual drones and parasites when we serve the Living and Triumphant Christ? It is redeemed minds we need.

Also it is time for the Church to assert its right to leadership through the quality of its living. Primitive Christianity not only out-thought but out-lived the pagan world. Why should not that characterize us? The chief criticism of the Church by the now pagan world is not directed against its purpose and the teaching it would enforce, but rather against the quality of its life. They say that the way we Christians live as a group fails to give authenticity to what we would teach and be. They ask, "Why should we accept with seriousness the claims of the Church when those who represent it to the world are not different from the World?" That there is justified ground for their accusation is reason for our deep shame and repentance.

When we, the Christians of this nation, demonstrate the quality of thinking and living that should characterize disciples of Jesus then we can begin to remind Americans that the highest allegiance of every citizen is not to the State, but to God. Then we can recall America to the principle of its founders, "Under God the people rule." Then we can assert, with some reason for being believed, that the Church exists as the conscience and teacher of the State, that it does serve as the voice of the Living God before whom nations as well as individuals stand in judgment. Only as we make constant effort can such values be achieved.

The time has come when a great awakening must occur in this land. It is typical of human frailty that we are most oblivious to disaster when disaster is the nearest to overtaking us. We slip along in the current of events unaware of the need for struggle and for change until the roar of the falls becomes a crescendo in our ears and the disaster we could have averted is upon us. So fell the reign of Belshazzar. In an hour of great feasting and merriment the hand wrote upon the wall. So fell mighty imperial Rome. Thus occurred the tragedy of the Christian Church in Russia. Thus it came to Germany. And so it is coming to us. There is already thunder in our ears if we will but listen. The time has come to recall America to the principles of its founders, to assert the supremacy of Christ, to strengthen the Church in its God-given function as the conscience and the teacher of the nation, to make alive in every man's mind and conscience the Eternal Truth once so boldly declared by Peter. God calls us to this. His Grace is sufficient for our need.

Acts 5:29. "We ought to obey God rather than man."



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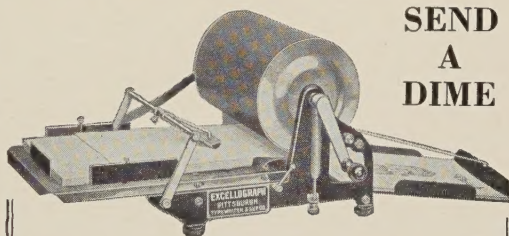
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